Psalm. 111. 2.
Deut. 33.

I will praise thee, O Lord, with my whole heart, and will shew forth all thy marvellous works. Psal. 9. 1.

GOD In the Mount.

Or, England's Remembrancer.

Being a Panegyrick Pyramidis, erected to the everlasting high honour of England's God,

In the most grateful commemoration of all the miraculous Parliamentarie Mercies wherein God hath been admirably seen in the Mount of Deliverance, in the extreame dark of England, designed [illegible] in the years of jubile,

1641, and 1642.

By the unworthie admirer of them,

JOHN VICARS.

Commit thy cause to God which doth great things and unsearchable, marvellous things without number. Job 5. 8. 9.

Deut. 33. 29

Happie art thou, O Israel, who is like unto thee, O People, saved by the Lord the shield of thy help, and who is the sword of thine excellencie? And thine enemies shall be found lyers unto thee, and thou shalt tread on their high places.

Psal. 111. 2, 3, 4.

The works of the Lord are great, sought out of all them that have pleasure therein. His work is honourable and glorious, and his righteousness endureth for ever. He hath made his wondrous works to be remembred; the Lord is gracious and full of compassion.

LONDON:

[illegible] by T. Paine, and M. Simmons for John Rothwell and Thomas Underhill. 1642.

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TO
THE
ETERNALL,
ALMIGHTY, AND
MOST GLORIOUS,
WONDER-WORKING,
INCOMPREHENSIBLE,
AND INDIVISIBLE-
TRINITIE-
IN UNITIE;

JEHOVAH-
JIREH. GOD-
IN THE MOVNT:

J.V. HIS MOST-
UNWORTHIE
AND SINFULL
SERVANT DOTH
DEDICATE AND
CONSECRATE
(BY CHRIST JESUS
HIS ONLY MERITS AND
MEDIATION) HIM-SELF
AND THESE HIS POOR LABOVRS,
TO HIS EVERLASTING PRAISE AND GLORY.

TO

To
The
Right
Honourable,
thrice Noble and
illuſtrious Senatours
of the Houſe of Peers in Parliament.

To
Our
Truſtie
Honourable
and moſt renowned
Patriots; the Houſe
of Commons, in Parliament.

◆◆◆◆◆◆◆◆:◆◆◆◆◆◆◆◆◆◆◆◆◆◆◆◆◆◆◆◆◆◆◆◆◆◆◆◆◆

RIght Noble Lords ◆◆◆◆◆ and Englands Commons rare,
(For, whom the Lord hath joyn'd, ◆◆ disjoyn who dare?)
Your humble Servant, * Moſt humblie, this
Vowed ——— Votarie, Pyramides -- erected,
Hath to Heav'ns-Honour Hopefull, by your joſt
And your ——--- Memorie power to be protected
From ſturdieſt Stormes which ◆◆◆◆ Miſchiefs moſt blaſt
May dare on ◆◆◆ It or your ◆◆◆◆◆◆◆◆◆ bleſt actions caſt,
By foule -—— aſperſions, * Even, happy Halcyon daies,
Cauſeleſſe — Calumnies, Which, God, -- by you,
To rob - both us and you Begins -- to ——--- bring
Of our fair ——— prize, To bleſſed Britains view.
Whoſe eyes and heart (late) ◆◆◆ full of frights and ◆◆◆ tears
Your untyr'd ◆◆◆◆◆ Prudence, ◆◆◆◆◆◆ Providence re-cheares
Courage -- great Patriots * Go ——— on, like *Davids*
God is on your ——— ſide Worthies. —— valiantly,
Whiles you do to —- his To curb - — and cruſh
Goſpel —— cloſe abide. Truths - foes - malignity.
Go ◆◆ on, I ſay, ◆◆◆◆◆◆◆ like ◆◆◆◆◆◆◆ *Nehemiah's* brave,
Like ◆◆◆ *Ezra's* ◆◆◆ ◆ and ◆◆◆ *Zorobabels* moſt ◆◆◆◆ grave
To work ——— a pure, * Yea, —moſt renowned
A perfect — Reformation, To — — —Poſteritie,
As men moſt —- famous As Faiths faſt — friends
In your —— generation. And — props of Veritie.
As wiſe ◆◆◆ Repairers ◆◆◆◆ of thoſe ◆◆◆◆ Breaches great,
Which did both ◆◆◆◆ Church and State ◆◆ ſo ſorely threat.
Go ◆◆◆◆ on, ◆◆◆ though you ◆◆◆◆◆ great obſtacles endure;
Sol ſhines moſt ◆◆◆◆◆◆◆◆ clear, though clouds It (oft) obſcure:
Heav'n ◆◆ crown your ◆◆ Counſels ◆ (ſtill) ◆◆ with good ſucceſſe,
And you and yours ◆◆◆◆◆◆◆◆ for all your ◆◆◆◆◆◆ labours bleſſe.

So — — ever — — prayeth
Your moſt humbly — — — devoted,
John Vicars.

(1)

TO THE RIGHT WORSHIPFVL HIS MOST WORTHY and ever moſt highly *honoured* good *friends*, Sir RICHARD SPRIGNALL, Sir IOHN WOLLASTONE, Alderman PENNINGTON, and Alderman WARNER, Together with each of their moſt truly *virtuous* and *pious Conſorts*, my *ſingular good friends*; All of them *eminent Patrons* and *Patterns* of *Piety*, *Vertue*, *Religion* and *Learning*: *F. V. unfainedly* prayeth the moſt *happie*, *fair* and *full fruition* of the *glorious effects* of the *plenarie-Reformation* intended by this *pious Parliament*, here; And of the *Saints celeſtiall beatificall-viſion*, in *Heaven*, hereafter.

HAving by Gods good hand of *providence* and *direction* (*Right Worſhipfull* and my moſt *highly honoured good friends*) undertaken a *ſubject* of *Gratitude* to our holy God in this ſucceeding *hiſtoricall-narration* of all his *wonder-ſtriking Parliamentarie-mercies* to us of this *Engliſh-Nation*, in generall; I could not but reflect my *ſerious thoughts* on your Worſhips as moſt worthie *objects* alſo of my *thankefull heart*, for many ſingular *favours* and *courteſies* toward me, in particular. And ſomuch the rather becauſe of that which *Chryſoſtome*, in his 51 *Homilie on Geneſis*, hath as *ſweetly* as *ſuccinctly* touched. *Nihil tam gratum Deo & homini quam anima grata & gratias agens.* Nothing in the world is ſo *acceptable* to *God* or *man* as a *gratefull-heart* and a *thankefull-tongue*. The *due* and *deep* conſideration whereof (I ſay) hath made

made me *most desirous* (as *most bounden*) to tender this *humble* and *plain-stil'd historie* of Englands *God in the Mount of Abrahm*, or Englands *Remembrancer of gratitude* to God for all the *Parliamentarie* precious *blessings* most *fully* and *freely conferred*, or rather *poured down* upon her within these 2 *yeers* last past, as a *testimonie* of my most *thankfull-heart* to your good Worships for many both *publike* and *private favours* to *me* and *mine*. Which *historie* though I *ingenuously* acknowledge it might well have befitted a far more *fluent* and *high-soaring rhetoricall-Penman* than my *poor* and *plain unworthie-self*; yet since it hath pleased the Lord that my poor *zeal* for Gods *glorie* hath thus *prevented them*, I most humbly *hope* and heartily *desire* candide and courteous *acceptance* of it and of my sincere *desire* and *endeavour*, *mainly*, to manifest my infinitely obliged *gratefull-heart*, first, to our *ever-living* and *ever-loving wonder-working* Lord God; next, to our most *Pious Patriots*, his *precious Agents* and *instruments* in these great and *glorious works*; and then to your *worthie selves* my much *honoured friends*: Which my endeavour *herein*, though *short* (I say) of your *judicious expectation*, and of the *historie* due *desert*, yet hoping it may remain as a *pledge* of my *plighted* humble *services* and bounden *gratitude*, and as the best *Barthol'mew-faring*, which my poor *abilitie* was able to present to your *good Worships*, with the *humble tender* also of my *heartiest poor prayers* to the throne of *grace* for all sanctified *sublunarie blessings* and *celestiall soul-cheering graces* on you and all yours, I ever rest,

Your good Worships in the Lord,
to be always commanded,

JOHN VICARS.

GOD IN THE MOVNT,

OR,

ENGLANDS

REMEMBRANCER.

THE omnipotent and omniprudent great God of heaven and earth, having by his *unſearchable wiſdom, unreſiſtible power*, and moſt pure and *inculpable righteouſneſſe*, from all eternitie both fore-ſeen and pre-ordained the wayes and means of manifeſting and declaring to the world his *two* eſpeciall and moſt glorious attributes of *Mercie* and *Juſtice*; *Mercie* on his *elect* and choice veſſels of honour, and *juſtice* on the *forſaken* veſſels of wrath, thoſe devoted vaſſals of the devill, and both theſe in that admirable *Maſter-piece* of his workmanſhip of the world, *Man*. Who, as the Prophet *David* ſaies of himſelf, was fearfully and wonderfully made: And, for this end and purpoſe having put this excellent creature, *Man*, into a moſt pure and perfectly holy condition, placing him in *Eden* or *Paradiſe*, a place of moſt wonderfull delight, and admirable varietie of ſenſe-affecting contentments; and having alſo given him an abſolute power to have perſiſted and continued in that holy and bleſſed eſtate. *Satan*, that ſubtill and accurſed *Serpent*, and that arch-enemie of *mans* holineſſe and happineſſe, being by *ſelf-pride* and arro-

Gods 2. royall Prerogatives or attributes, Mercie and Iuſtice.

Mans happineſſe.

Satans fall, for pride.

gancie thrust out of heaven, and thrown headlong into hell, and so to abide to all eternitie, in an unrecoverable cursed estate of damnation; Hereupon being become Gods enemie, extremely envied that holy and happie condition of Gods (then) darling, *Mankind*, and therefore, to bring his malignant spight to the issue he aymed at, fals a *belying* of *God* to *man*, tempts and at last deludes man, makes him fall into his sin, *pride* and *disobedience*, thus, prevails in his project, and thereby made *man*, unhappie man as miserable as himself, by being, for sin, *deprived* and divested of his former fair robes of beautie and holinesse, and *depraved* and poysoned in his whole *soul* and *body* with sin and uncleanesse, and thus in himself a forlorn creature, perpetually liable to Gods wrath, and so consequently to eternall damnation. But, now, God out of his infinite *wisdom* and *mercie found out a ransome* and *mighty Redeemer* for *man* (even so many as he had predestinated to salvation) *the Lord Jesus Christ*, the second person in Trinity. In whom, and by whom, even this *promised seed* of the deceived *woman*, the Lord resolved to repay and revenge *Satans* malice and mischief to *man*; promising, that though *Satan* by *mans* fall had bruised the *womans* heel; yet her *seed* the *Lord Jesus Christ* should (by a *strange way*) break his *head*, even by his death be Satans death and destruction. And hereupon the Lord God denounced an everlasting *combate* and irreconcilible *enmity* between *these two* and their *off-spring* to the end of the world, namely, *Christ*, and the rest of the *holy-seed* of the *woman*, even all the succeeding *Saints* & *chosen-children* of God in Christ: And, the *Devil* and his *angels*, even all the desperate *profane-ones* and craftie *hypocrites* of the world, who should from time to time, in *all ages*, most maliciously harbor in their hearts a *natural antipathie* against the godly to hate and despise them, and therewith also take pleasure and delight in plotting and practising all mischief and villanie toward them, though (God in his wisdom and mercy having so graciously ordered it) alwayes, for the most part, with *ill-successe* to themselves in the issue: God, who is most faithfull and able to perform, having promised to be with his Church, in a way of protection and preservation, even to the end of the world. Now thus you have briefly seen the *combate* decreed

Satan tempts man.

Mans fall.

Iob 33.24. Luk. 1.69.

Mans restauration, by the promised-Seed.

A combat denounced twixt the womans seed and the Serpents-seed.

Matt. 28.20.

creed, and the *combatants* alſo to maintain the *warfare*: whereby the Church of God is put into a truly militant condition, and daily conſtrained to exerciſe its ſpirituall *Militia* (as the wicked do their *Malitia* againſt them) and to be alwaies armed, not onely with the whole armour of God, ſpoken of by the Apoſtle *Epheſ.* 6. but alſo with worldly weapons and humane power and prudence to defend themſelves and offend their enemies as God ſhall enable them. But if you ask me, now, the cauſe of their quarrell, the reaſon and ground of the grudge and clandeſtine hatred which the wicked of the world bear to the holy and humble Saints and ſervants of the Lord? Truly, the anſwer is eaſie and at hand, yea the Apoſtle hath made it for me, who by way of argumentation asks himſelf the very ſame queſtion, touching *Cain* and *Abel*, Wherefore did *Cain*, who was of that *wicked-one* (the devill) kill his godly brother *Abel*? Becauſe (ſaies he) his own works were evill, and his brothers righteous. *Religion*, innocent-religion and *true Holineſſe* is the great *eye-ſore* to the ungodly, and therefore (as the ſaid Apoſtle in the ſame place, *ver.* 13.) marvell not that the world hates them.

The cauſe of the Combate.

1 Ioh. 3. 12.

True religion.

This, then, I ſay, is the *main-ground* of the quarrell betwixt theſe *two combitants*; which hot combuſtion and contention, as it hath been fiercely followed in all ages paſt, from the beginning of the world, and will be ſo till the end thereof: So, it was never more miſchievouſly manifeſted to be ſo, than in theſe our dayes, I mean, for, at leaſt, theſe two or three hundred yeers laſt paſt, to this preſent time; and that, in all the parts of Europe, eſpecially by the *Papiſts* or *Romiſh Catholiques*, as they call themſelves againſt the *Hugonets*, in France, *Lutherans* and *Calveniſts* in Germanie, and *Proteſtants* in England, Scotland, and Ireland; and in brief, by the *Romiſh Antichriſt*, againſt the *Reformed-Chriſtian* in all parts. And the implacable rage of this arch-adverſarie of the Lord Jeſus Chriſt hath far tranſcended all the malice and miſchief of all former ages cruelties, both of the old *Aſſyrians* and *Philiſtines* to the *ancient Iſraelites*, or the laſt ten perſecuting *heathen-Emperours* to the *Primitive-Chriſtians*. But, as in all thoſe former ages, the more *Satan*, by his impious *agents* and wicked *inſtruments*, hath with inveterate vexations and extremeſt perſecutions *mangled* and *maligned*

The proſecution of the Combate.

In France, Germanie, England, Scotland, &c.

The ill-ſucceſſe of the malignant Combatants.

the people of God: So, the more propitiously God hath preserved and encreased them, like innumerable *Phœnixes* rising and reviving out of their dead ashes, fully confirming that old adagie, *The blood of the Saints is the seed of the Church*. This truth, in both its branches hath been also most copiously confirmed in these our more modern times, and chiefly (I may well say) in this our Kingdom of England, among all the Nations of Europe (Germany onely and Ireland excepted at this time for *cruelties* but not for *preservations*) which hath tasted the *bitter-drafts* of Romes wrath in a deep measure; and yet the more this *Antichristian enemie* hath raged against *Christ* and his *faithfull servants* against the Gospel and its true professors, the lesse he hath prevailed; and the more they have encreased to the *glory* of God, and the *terrour* and *amazement* of the wicked of the world; Their divellish and desperate aymes having been deceived in the issue (as was toucht before) and God having faithfully performed his good word and promise to his Church and children *to be with them, and for them, to the end of the world*; And though he suffers them (oft-times) to be closely and strictly hem'd in on all sides with great *straits* and *distresses*, yet their *greatest necessities have ever proved Gods fairest and fittest opportunities to be seen in the Mount for their deliverance*; even then (I say) when the enemie thought to have swallowed them up quick, without all *humane hope* of redemption and redresse, then, yea even then, hath our good God alwayes (for the most part) plucked the *prey* out of their devouring *jaws*, broke the *cheeks* and *teeth* of the ungodly, and *rescued* and *recovered* his *darling* (the *Church*) from the *Lyons-den*, their destinied destruction. Which is the *main scope* and *drift* of our *intentions*, at this time, and in this *Treatise*, even to make clear to the eyes and understanding of all the world that will not wilfully blind them, and obstinately shut them up from beholding the evident sun-shine of the truth, in the subsequent and most luculent demonstrations thereof, in this Kingdom of England after a speciall manner, which God hath graciously made the very *Land-mark* of all his *rich mercies*, to the everlasting glory of his great Name, and free grace unto us, a most sinfull and undeserving Nation, as we have been, and that in the midst of such means and miracles of mercies which he hath conferred on us, and wrought

The blood of the Saints is the seed of the Church.

Matth. 28. 20.

Psal. 34. 19. Mans necessity is Gods opportunitie.

Psal. 35. 17.

England the Land-mark of Gods mercies.

wrought for us, above all our neighbour Nations round about us.

Now, herein, my purpose is (omitting many *former mercies* to our Land of high concernment, and most worthy of everlasting and indelible thankfull remembrance, as the shaking off of the *Antichristian shackles* and *yoke* of *Poperie*, begun in the dayes of King *Henry* the eighth and his most blessed Son, King *Edward* the sixth, but especially in the happie halcyon-dayes of Queen *Elizabeths* reign, of ever most blessed memorie; Since whose most blessed dayes and times we have enjoyed the *Gospel of peace*, and *peace of the Gospel*, almost these hundred yeers (and now are not onely *Protestants*, but most blessedly begin to be *reformed Protestants*) notwithstanding the many most *nefarious* and *treacherous plots*, against her sacred person, happily defeated; the falsly so termed, *Invincible Spanish Armado*, in 1588. and the most exorbitant and hell-hatch't *Powder-plot*, by those Romish traytors, *Garnet* a grand-Jesuite and his twelve impious apostles, in the yeer, 1605, by heavens vigilant eye of providence timely prevented, together with many *private* and *pernicious* conjurations or conspiracies, not so much by *force* as by *fraud* clandestinely machinated, and by Gods mercie fruitlesly attempted; enough to fill up voluminous Treatises, and *infinitely* to *magnifie* Gods endlesse *praises*) all which, I say, here, to omit, my purpose and main intention is, as I fore promised (by the blessed assistance of Gods gracious Spirit) to manifest and declare to all (who vouchsafe the *patient* and *impartiall perusall* hereof) all the *memorable* and *wonder-striking Parliamentary mercies* effected for and afforded unto this our English Nation, (mauger the malice of Hell and Rome, *Papists* and profane *Atheists*, *Satans* active and able *agents*) with in the space of lesse than two yeers last past, 1641, and 1642.

The Pope began to be push-down by, King *Hen.* 8. King *Edw.* 6. Queen *Elizabeth.*

Spanish-Armado. 1588.

Powder-plot by Papists, 1605.

The main occasion of this Treatise.

Parliamentarie-Mercies.

And for the better and more exact setting forth of the most illustrious *lustre* and glorious *beautie* of these incomparable *parliamentarie-pledges* of Gods undoubted love and free favour toward us, my intention is, first, to shew my Reader, the *cloudy-Mountain* of *Straits*, into which, the Lord had in his wisdom and justice brought us, or rather suffered us to be *drawn* and *driven* into for our sins and transgressions; and then the sweet and *serene-Mountain of Mercies*, wherein God was most glori-

The Mount of Straits.

The Mount of Mercies.

ouſly ſeen (of his meer mercie) for our moſt *timely* and *happie deliverance*. I mean, I ſay, to let the godly Reader ſee the deep *diſtreſſe* and *danger* whereinto we were plunged by the *nefarious* and *multifarious* plots and projects of *Jeſuiticall-Prieſts* and *perfidious Prelates* (for I may moſt juſtly couple and link them together, like *Simeon* and *Levi*, brothers in iniquitie) of theſe our *late* and *worſt* times, and other moſt diſloyall *atheiſticall-agents* in theſe deſperate deſignes, all of them faithleſſe *factors* for the *See of Rome*, all of them complotting and contriving to reduce us to the accurſed Romiſh religion, yea all of them combining and confederating to work and weave our three famous and flouriſhing Kingdoms, England, Scotland and Irelands fatall and finall ruine and downfall. This being done, I ſhall endeavour, by Gods aſſiſtance, moſt punctually to promulgate and moſt exactly to record, to poſterity, thoſe even myriades of remarkable mercies conferred on us to ſtrange amazement and deep admiration of all truly pious and faithfull Chriſtians. That thus, contraries being ſet together in an exact Antitheſis or oppoſition, they may both appear the more apparently to the eyes and underſtanding of ingenuous and judicious beholders; that thus, I ſay, the dangers being ſeriouſly conſidered and worthily weighed, the mercies may the more glorioufly break forth, like the Suns glorious rayes and heart-cheering bright beams, after a thick and black cloudie ſtorm and heart-damping tempeſt, and that thus, I ſay, the godly Reader ruminating and recollecting *Both* in his ſad and ſerious re-cogitations, may juſtly and ingenuouſly acknowledge, that, *God was in the Mount*, for our Deliverance.

Ieſuiticall-Prieſts and pontifick Prelates like *Simeon* and *Levi*.

Contraria juxta ſe poſita, magis illuceſcunt. Dangers and Deliverances oppoſed ſhew the more gloriouſly.

Now, herein, for my better and more methodicall proceeding in this renowned Storie, I have reſolved to make our moſt famous and renowned Parliamentarie-Worthies *firſt Remonſtrance*, (wherein all our Kingdoms heavie preſſures and oppreſſions are ſummarily and ſuccinctly even to the life delineated) my moſt worthily imitable copie and pattern to write by: but in theſe I intend to be as conciſe and brief, as conveniently may be, becauſe my chief ayme and reſolution is to haſten to the copious and comfortable narration and deſcription of our Parliamentarie-Mercies and Deliverances, to the everlaſting glorie and precious praiſe of our great and good God,

The firſt Parliamentarie-Remonſtrance.

God, and that, at the rare and faire ſight and cordiall contemplation of them, the godly Reader may break out, in an extaſie of holy and heavenly joy and ſay, with holy *David*, Truly, God is good to his Engliſh Iſrael, and to all therein, of an upright heart. Pſal. 73. 1.

Wherefore, now, to pretermit all further ambages and circumlocutions, and to addreſſe my ſelf ſeriouſly to the matter intended, I ſhall firſt (with my moſt worthie-Maſters) briefly declare the root and growth of their miſchievous deſignes, and the rice of our dangerous eſtate thereby. Secondly, the maturity and ripeneſſe to which the malignant partie had hatcht and cheriſht it, before the beginning of this Parliament. Thirdly, the efficacious means uſed for the eradicating and rooting up of this evill weed ſo rank-grown in the garden of the Kingdom; both by the Kings royall aſſiſtance and Heavens bleſſing on the Parliaments great wiſdom, induſtrie and providence. Fourthly, the bold affronts and audacious obſtructions and oppoſitions to interrupt and check the Parliaments fair and faithfull progreſſe and proceedings therein all along. Fifthly and laſtly, the counter-checking means uſed to annihilate and make void thoſe obſtacles and impediments which ſo retarded the fair *fabrick* and comely *ſtructure* of a happie *reformation* of thoſe ſuperfluous and rank-grown evils, and of redintegrating and re-eſtabliſhing the ancient honour and ſecurity of this Crown and Nation, even by a *Parliamentarie-power*, the *onely remedie* left (*under God*) to prop-up the tottering State, to force away our over-flowing feats, and to heal the mortall wounds and ſores of our diſtreſſed Land.

1. The root and growth of this their plot.
2. The ripeneſſe of it.
3. The means of curing it.
4. The boyling obſtructions againſt the cure.
5. The counter-checking of thoſe obſtacles.

Now the *root* and *rice* of all the *plot* was found to be a *pernicious woven-knot of malignant active ſpirits combining and confederating together for the ſupplanting and utter ſubverting of the fundamentall Laws and principles of government*, on which the religion and government of the Kingdom were firmly eſtabliſht: And thoſe *actors* and *promoters* were firſt and principally, *Jeſuited-Papiſts* whoſe teeth had long watered for, and whoſe eager appetites had long hungred after the ſubverſion of our Religion. Secondly, *perfidious* and *rotten-hearted Prelates* and *Arminian-pontificians*, who mightily (and maliciouſly) cheriſhing formality, or conformity and ſuperſtition, greedily alſo gaped after

The root and rice of the plot was, The Complotters.
1. Jeſuited-Papiſts.
2. Prelates and Pontificians.

after a change in Religion, or at the leaſt, the outragious ſupporting of their *Eccleſiaſticall-tyrannie* and *uſurpation*. Thirdly, profane, irreligious, and even *atheiſticall Courtiers, and Councellours of State*, who for their own private and beggarly ends had engaged themſelves (as being, doubtleſſe, *mercenarie penſioners*) to forrein Princes, to the prejudice of their own naturall King and the State at home. And, as you have ſeen the *agents* were potent and politick: So, the *common principles* by which they moulded and managed their craftie counſels and impious *actions* were as *pragmaticall* as *prejudiciall*. As, firſt, to work and win the King to ſtand ſtifly to his *Royall-prerogative*, and the people for the maintenance of their *Priviledges* and *Liberties*; that thus they might have the *advantage* by ſiding with the *King* againſt the *Subject*, and ſo to be counted his *faſteſt friends* and *truſtie ſervants*, and thereby engroſſe to *themſelves* and their *factious confederates* all places of greateſt *truſt* and *power* in the Kingdom; that ſo they might the more ſafely *fiſh in troubled waters*. Secondly, to *ſuppreſſe* and *ſtifle* the ſacred *puritie* and *power of religion*, and to *curb* and *keep-under* all of all degrees that were beſt affected to it, in *profeſſion* and *practiſe*, theſe being *ſore pearls in their eyes*, and the greateſt *impediments* to that change which their *voracious* and eager *appetites* extremely *longed* and *laboured* to introduce among us. Thirdly, to *countenance* and *encourage* their own faſt faction, and on all *colourable occaſions*, to *diſgrace*, *vilifie*, and *diſhearten* all the oppoſite partie. Fourthly and laſtly, by *ſlanders* and *falſe imputations* to work the King to an *utter-diſlike* of *Parliaments*, and putting him on *unjuſt* and *forcible* wayes of ſupply, yet masking them with *fair pretences* of great and juſt *advantage* to his Majeſtie, though indeed they brought *more loſſe* than *gain* to him, and *great diſtreſſe* and *diſtractions* to the whole Kingdom.

3. Profane and irreligious Courtiers.

Their Principles to work by.

1. To ſet the King & people at jarres about Prerogatives and Liberties.

2. To ſuppreſſe the power and purity of Religion.

3. To countenance all their own, and to diſgrace all the oppoſite party.

4. To cauſe the King to diſaffect Parliaments.

And thus have you ſummarily ſeen the *Baſis* or *foundation* of their building; now be pleaſed with as much brevitie as may be, to behold what a *fair fabrick* and *ſtately ſtructure* they *raiſed* and *erected* on it. And here by the way, take notice of this diffuſive *ſementing-materiall*, or *bracing-piece* conglutinating or holding faſt the *body* of the *whole* enſuing *frame*; namely, that in all the compacted and conioyned ligaments of this *ominous-architecture*, the *Jeſuites* craftie counſell, and as *wicked* as *wittie*

Note this wel.

wilineſſe

willinesse was instead of a prime *architector* or *Master Builder* of the whole *edifice*; and had they not all been (by Gods over-pow'ring providence) timely prevented, these *Jesuiticall-Artificers* would undoubtedly have *over-builded* the *Prelaticall-Labourers*, and instead of a new, have pul'd down an old-house on the heads of all the rest of those as credulous, as accursed *co-operating Carpinters* or *work-men* with them, in this their *Babell* of *confusion*.

And, now, in the first yeer of the Kings reign, *their work* began to be *revived*, and hotly to be set upon again. For, it is here to be considered that in the *last yeer* of King *James* his reign it had been somewhat *dampt* and *quasht*, both by the *breach* with *Spain*, that yeer, as also by his Majesties marriage with *France*, whose people were not so contrary unto, nor so hotly active against the good of Religion, and prosperitie of this Kingdom as those of *Spain*; and besides the *Papists* in England being more zealously addicted and affected (for matter of Religion) to *Spain*, than *France*; yet still they retained a resolution to *weaken* the *Protestant-partie* in all parts and places of Europe, yea, even in *France*, thereby to make way for an intended change at home.

Primo regis Caroli, opus fervescere cepit.

This plot was first machinated in King *James* his dayes.

The first Parliament at Oxford dissolved.

Sad effects of the dissolution of that first Parliament.

Rochel lost.

West-Indie voyage diverted.

Cales attempted.

Peace with Spain without Parliaments consent.

The Palsgraves cause deserted.

Billetted-Souldiers over the Kingdom.

German-horse

A second Parliament dissolved.

The first effect and evidence of which their *recoverie* of *strength* was the dissolution of the *first Parliament at Oxford*, after two Subsidies granted, but no grievances removed. After which, many other bitter effects of this *bad beginning followed*, or rather *flowed* and *gushed-out* apace; as namely, the losse of *Rochel Fleet*, yea of *Rochel it self* (a lamentable evill to the *French-Protestants*) by the unhappie help of our ships. The *diversion* of a most facile and hopefull war from the *W. ſt. Indies* to a most expensive and successeleſſe attempt on *Cales*; rather to make us *weary* of warre than *prosperous* in it. The *precipitate breach* of *peace* with France. A *peace* concluded with Spain, *without consent of a Parliament*, contrary to promise made by King *James* to both Houses, whereby the *Palatine cause was shamefully deserted* by us. The Kingdom soon charged with *billetted Soulaiers*, together with the concomitant project of *Germane-horses* to enforce men by fear to all arbitrarie taxations. *The dissolution* of a *second Parliament*, in the second yeer of his Majesties reign, after a declarative intention of grant-

ing five Subsidies. Victors exacting the said summe, or a sum equivalent to it, by a *Commission of Loane*. Divers worthy *gentlemen imprisoned* for refusing to pay it. *Great summes* of money *extorted* from subjects by *Privie-Seals* and *Excise*. The most hopefull *Petition of Right* blasted in the blossome of it. A *third Parliament* called, and as quickly *broken*, and therein *Parliamentarie priviledges violated*, by after *ill-usage* of some *of the best and worthiest Members* thereof, who were clapt-up in *close-imprisonment*, denied all ordinarie and extraordinarie comforts of this life, and preservation of health, no not so much as their wives permitted to come unto them, yea deprived of spirituall consolation for their souls, not suffering them to go to Gods House for enjoyment of publike Ordinances, or godly Ministers to come to them, but kept them still in this oppressive condition, not admitting them to be bailed according to Law. And this crueltie might have been perpetuall to them and others, had not another Parliament been necessitated to relieve and release them. Upon the dissolution of those Parliaments, O what *scandalous and opprobrious Declarations* were published to *asperse* and *besmear* their *proceedings*, and some of their *worthiest Members*, unjustly to make them odious; and the better to colour their exorbitant violence exercised on them, *Proclamations* set out to those effects, thereby also extremely disheartning the Subjects, yea and forbidding them once so much as to speak of any mo Parliaments, this being in the fourth yeer of the Kings reign. Then, injustice, violence and heavie oppressions, without all limits or moderation, brake-out upon the people, like unresistible floods gushing out of a broken-down Dam or stoppage with huge inundations, checking, yea even choaking all our freedomes, and fast fettering our free-born hearts with manacles and chains of most intolerable taxations. Witnesse, the mighty sums of money gotten by that plot of *Knighthood*, under a fair *colour of Law*, but, indeed, a meer *violation of justice*. *Tonnage* also and *poundage* received without any pretext or colour of Law. The *book of Rates* inhanced to an high proportion. A new and unheard of (yet most heavie) taxation over the whole Kingdom, by *Ship-money*; Both these under a colour of guarding the Seas, by which there was charged on the Subject neer upon 700000. li. some yeers,

Sad events on the breach of this Parliament also.

A third Parliament dissolved.

By which cruell usage Sir *John Elliot* a most worthy Member of the House and pious partiot, died then in prison.

More bad issues on the breach of the third Parliament.

Parliaments & Parliament Members mightily vilified and disgraced.

Quarto Caroli

Knight-hood money.

Tonnage and Poundage.

Book of Rates.

Ship-money.

yeers, and yet, Merchants conſtantly left naked to the violent robberies of *Turkiſh-pirates*, to the great loſſe of many fair Ships and much goods, and impriſonment of their bodies in moſt miſerable bonds of *Turkiſh-ſlaverie*. The *enlargement of Forreſts*, contrary to *Magna Charta*. The exaction of *Coat and Conduct-money*. The forcible taking away of the *Train'd-band Arms*. The deſperate deſigne of *Gunpowder engroſſed* into their hands, and kept from the Subject in the *Tower of London*, and not to be had thence, but at exceſſive rates and prices. The deſtruction of the *Forreſt of Dean*, that famous *timber-Magazine* or *Store-houſe* of the whole Kingdom, ſold to Papiſts. The canker-eating *Monopolies* of *Sope, Salt, Wine, Leather, Sea-cole*, and almoſt all things in the Kingdom of moſt neceſſarie and common uſe. *Reſtraint* of Subjects *liberties* in their *habitations* and *trades*, and other juſt intereſts; together with many other intolerable burthens which poore *Iſachars* ſhoulders were not able to bear, but grievouſly to groan under (and which for brevities ſake I deſire to paſſe over, as not being my main intention to inſiſt on, but to haſten to our moſt *happie deliverance* from them) for refuſall of which fore-ſaid heavie preſſures, O what great numbers of his Majeſties loyall Subjects have been vext with *long and languiſhing ſuits*, ſome *fined* and *confined* to *priſons*, to the loſſe of health in many, of life in ſome; ſome having their *houſes broke-open*, and their *goods ſeized on*, ſome interrupted in their Sea voyages, and their *ſhips taken* in an hoſtile manner by Projectors, as by a *common enemie*. The Court of *Star-Chamber* having chiefly fomented and encreaſed theſe & ſuch like moſt extravagant cenſures & moſt unjuſt ſuits, both for the *improvement* of *devouring Monopolies*, and of divers other cauſes wherein hath been none or very ſmall offences, yea ſometimes for meer pretences and ſurmiſes without any proofs, yet puniſht as ſeverely as fouleſt *malefactors*, yea and that, in matters of Religion and ſpirituall caſes of conſcience, for which the good Subject hath been grievouſly oppreſſed by *Fines, Impriſonments, ſtigmatizings, mutilations, whippings, pillories, gaggs, confinements, baniſhments*, yea and that into *perpetuall cloſe-impriſonments* in the moſt deſolate *remote* (and as they hoped and intended *remorſleſſe*) *parts* of the Kingdom; and that alſo, in ſuch *rough* and *rigid* manner, as

Forreſts enlarged.
Coat & Conduct-money.
Traind-bands Arms taken away.
Gun-powder engroſſed.
The Forreſt of *Dean*.
Many Moth-eating Monopolies.
Reſtraint of habitations & trading.

Corporall vexations and puniſhments inflicted on many good Subjects.

Star-Chamber Court a main fomenter of Suits and Cenſures.

Oppreſſions for Religion and Caſes of Conſcience.

No leſſe than tranſcendent barbarous crueltie.

hath not onely deprived them of the ſocietie of *neer* and *dear friends*, exerciſe of their *profeſſions*, comfort of *books*, uſe of *paper* or *ink*, but even violating that *neereſt-union* which God hath eſtabliſht twixt *men* and their *wives* by forced and conſtrained ſeparation. Judges alſo put out of their places for *refuſing* to do *ought* againſt their *oaths* and *conſciences*, others ſo *over-awed*, that they durſt not do their duties. Lawyers *checkt* for *faithfulneſſe* to their *Clients*, and *threatned*, yea *puniſhed* for honeſtly following *lawfull ſuits*.

Judges displaced and discountenanced for their honeſtie.

The Privie-Councill Table, a great favourer of theſe illegalities.

The Privie Councill alſo a *mightie maintainer* and *proſecuter* of *illegall-ſuits* againſt the Subject. The Court of *Honour*, *Chancery*, *Exchequer-Chamber*, Court of *Wards*, and almoſt all other *Engliſh-Courts* have been exceeding grievous in their *exceſſive iuriſdictions*. *Titles* of *Honour*, places of *Judicature*, *Serieant-ſhips* at *Law*, and other *offices* of *truſt* have been *ſold* for great *ſummes* of *money*; and they that buy muſt needs ſell. And thereby alſo occaſion hath been given too frequently, of *briberie*, *extortion*, and *partiality*, it being, indeed, ſeldome ſeen that *places ill-gotten* ſhould be *well-uſed*. Theſe and ſuch like *Land-devouring enormities*, have been countenanced and practiſed in our long languiſhing Common-wealth.

Selling of juſtice, and places of judicature.

Prelatespranks in the Church.

And if we look into the courſe and carriage of things in the *Church* alſo, O how many *impieties* and *irregularities* have we, there, long beheld *abounding* and *ſurrounding* us, to the high *diſhonour* of God, and *diſgrace* of true Religion! The Biſhops and the reſt of the Pontifician or *rotten-hearted* Clergie and Arminian-faction, under a pretence (forſooth) of *peace*, *uniformitie* and *conformitie* have like ſo many ſitly *Ceſars* triumphed in the *chariots* of their *Spirituall Courts*, by their *ſuſpenſions*, *Excommunications*, *Deprivations*, and *Degradations* of divers painfull, learned and pious Paſtors of our Church, and in the *vexatious* and *grievous grinding oppreſſions* of great numbers of his Majeſties good Subjects. In which caſes, the *high Commiſſion-Courts* pragmaticall pranks have been unſufferable; the *ſharpneſſe* and *ſeverity* whereof grew to ſuch an *unlimited monſtrous growth*, *heighth*, and *ſtrength*, as was not much unlike, and very little inferiour to the *Romiſh* or *Spaniſh-Inquiſition*, yea and in many caſes, by the Archbiſhops *ſuper-ſuperlative power* it was made much heavier, it being (as often as they pleaſed)

Suſpenſions & excommunications.

The high-Commiſſion-Court, little inferiour to the Spaniſh-Inquiſition.

aſſiſted

aſſiſted and *ſtrengthened* both by the *furious* power and authoritie of the *Star-Chamber* and *Councill-Table*, when the *wrath* and *rage* of their *own-Courts* could not reach as high as their hatred extended to the *utter wracking* and *worrying* of the *innocent* and *holy lambes* of Chriſt, whom indeed the world was not worthie of. This they did both in *Cities* and *countreys*, extremely *vexing* and *perplexing* thoſe of the meaner ſort, *Tradeſmen* and *Artificers* even to the *deep impoveriſhing* of many thouſands of them, and ſo *afflicting* and *troubling* others with *threats* and *expenſive ſuits*, that great numbers, to avoid theſe *miſeries* and miſchievous *moleſtations* departed out of the Kingdom, *ſome* into *Holland*, *ſome* into *New-England* and other *deſert* and *uninhabited parts* of *America*, thereby expoſing *themſelves*, their *wives*, *children* and *eſtates* to the great *danger* of *windes* and *waves* by *Sea*, and many other inevitable *hazards* by *Land*. Thoſe onely were held *fitteſt* for *preferments*, at home, and obtained them ſooneſt who were moſt *officious* and *ſedulous* to *promote* and *propagate idolatrie*, *ſuperſtition*, *innovations* and *profaneneſſe*, and were moſt *violent* and *virulent* ſons of *Belial* in *railing* againſt and *reviling* godlineſſe and honeſtie.

In Citie and Countrey men and women forced to flie into forrein parts.

Into Holland and New-England.

Who they were which got moſt preferments.

Now, all this while, alſo, the moſt *publike* and *ſolemn ſermons* at *Court* before the King, were nothing elſe, for the moſt part, but either to *advance* the Kings *prerogative* above Laws, and to *beat-down* the *Subiects* juſt *propriety* in their *eſtate* and *goods*, or full of ſuch like *frothie kind* of *invectives*, the onely way (in thoſe dayes) to get *fat morſels*, rich benefices, and Eccleſiaſticall preferments (the *onely-prey* they ſought after) And thus alſo labouring (as the *ſecond* main *part* of their play) to make *thoſe men* odious to the King and State, who conſcientiouſly ſought to maintain *Religion*, *Laws* and *liberties* of the Kingdom; and *ſuch men* were ſure (ſtill) to be wrung and wreſted out of their livings, if *Miniſters*; And out of the Commiſſion of peace, if of the *gentrie*, and all other places of imployment and power in the government of the Common-wealth. Yea and *thoſe few* godly and religious Noble *perſonages*, which were of the *privy-Councill*, though Councellors in *name*, yet not in *power* or *authority*, onely uſed at the Councill-board to execute and countenance, not to debate and deliberate on their State reſolutions; nay, ſo far from being *employed* in any place of truſt and

Court ſermons what, and to what end.

Godly Miniſters thruſt from their livings.

The faction now grown to its heighth.

power that they were utterly *neglected*, *discountenanced*, and on all occasions *injured* and *oppressed* by the rest of the *contrarie faction*; which now was grown to that *heighth* and *entirenesse* of *power*, that now they began to think-on the complete *catastrophe* and consummating of the whole work, to their hearts desire, which stood on these *three parts* or *pillars* of *confusion*.

Three parts of now perfecting the whole plot.

1. 2. 3.

First, that the *Government* must be *arbitrarie*, set free from all limits of Law, both concerning persons and estates. Secondly, that there must be an *union* and *conformitie* between *Papists* and *Protestants*, both in *doctrine*, *discipline* and *ceremonies*, onely it must not (*yet*) be called or counted *Poperie*. Thirdly, *Puritans* (under which name all that were zealous for the Laws and Liberties of the Kingdom, and for the maintenance of Religion, in the power of it, were included) must be either *rooted out* of the Realm, by *force*, or *driven away* by *fear*: And thus now at last we have the full dimensions, every way, of this pestilent and most pernicious plot.

And could they possibly have *digged deeper*? or in humane apprehension and contrivement have *founded it firmlier*? Whatsoever worldly *wit* and *wealth* could do, whatsoever *carnall craft*, *power* and *policie* could effect was wholly for them with full and *copious concurrence*, they now seemed to carry all irresistibly before them. And now *nothing* was wanting *fully* to *finish* the work, no *stone* unturned, no *Remora* to be removed, save *onely one*; In which, God gave them the lie to their teeth, according to that of the Psalmist: *Surely, men of low degree are vanity, and men of high degree are a lie, and both to be laid in the ballance, they are altogether lighter than vanity it self.* Such *vanity*, yea such *lying-vanity* these *great-ones* in their supercilious *high-built hopes* and *bigg-swoln timpanie* of ambition, pride and perfidie, began to be now rendered by the *wisdome* and *mercie* of our good God. This *one rub*, I say, now to be remov'd, proved the *main break-neck of their whole designe*, and makes way for *mine also*, which is, to let you and all the world see most cleerly how *heaven* made these *impious plotters* fall by their own *folly* and *madnesse*, by their own *craft crost* all their *secret counsels* and *confederacies*, and made their own invented *mischief* work-out their own *miseries*. According to that of the sweet Singer of Israel, most pertinent to this purpose. *Behold he travelled*

Psal. 62. 9.

Malus consilium consultori pessimum.

Psal. 7. 14, 15, 16.

exiled with iniquity, hath conceived miſchief, and brought forth falſhood. He made a pit, and digged it, and is fallen into the ditch, which he made for others, his miſchief ſhall return upon his own head, and his violent dealing ſhall fall upon his own pate; Whiles Gods *dear Saints* of England and Scotland *eſcaped as birds out of the ſnare of thoſe Fowlers*, and by Gods free grace and rich mercie found full and fair deliverance. Which, I ſay, is the *main ſcope* and *principall aym* of this our *preſent hiſtory*. For now, as they verily beleeved, they had made England their *abſolute-aſſe* to bear all their *back*, yea, *ſoul-breaking burthens*: So that they thought it moſt fit, now, in the laſt place, to reduce Scotland to ſuch *Romiſh-harmonie* and *conformitie* to embrace thoſe *Popiſh ſuperſtitions* and *innovations* as might make them apt to joyn with England in that *great change* which they intended; for, as for Ireland, they were ſure enough to prevail there at their pleaſure, as tis too well known to us all, and to themſelves alſo by their late *bloody experience*, which had been much more, had not God croſt *their plot* (there) alſo, and enabled us to help them.

How they began to put their threefold plot, aforeſaid, into full execution.

Scotland attempted.

Whereupon our *Church-Canons* and a *new-minted Liturgie* (not the very ſame which is uſed with us in England, which, with our veſtures, geſtures, and *ſuperſtitious ſervice-ceremonies*, had been abundantly enough to have vext them; but with moſt peſtilent *Popiſh-additionals* and unſufferable *new inventions* of the *Arch-prelate* of Canterbury, or ſome of his *Romiſh-factors* framing, put in, *over* and *above ours*, to make them ſtarke mad, (as it were) muſt be ſent unto them, and moſt violently obtruded on them; *Both* which, they inſtantly and ſtifly oppoſed, eſpecially when they conſidered and called to mind thoſe three rare gentlemen (as ſome imminent Scots have acknowledged) who had been ſo lately and barbarouſly abuſed on *pillories* in England (but the 30th. of June before; and this attempt on them, was in Auguſt immediately following) for *oppoſing* and *writing againſt* thoſe and ſuch like *Romiſh fopperies*; their *women* in Scotland being the *firſt* and *forwardeſt* ſtoutly to reſiſt ſuch an uncouth and ſtrange *impoſition* on them. Where, by the way, let me deſire the godly Reader not to paſſe over *this* remarkable *paſſage* ſleightly, as a triviall thing. For, though this *child of hope* was, now, but in the *embrio* and *unpoliſht conception*, and as yet had no ſtrength at all to bring forth a *perfect birth*

A new Liturgie and Canons put upon them.

But rejected.

Dux femina facti. Virg. in his Æn.

birth of *deliverance* to them or us in the eye of the world; yet let us remember what a notable caution the Prophet gives us. Zach. 4.10. *Despise not the day of small things. For they shall rejoyce, and shall see the plumet in the hand of Zerubbabel, with those* * *seven eyes of the Lord which run to and fro through the whole earth.* Now the women having this begun to oppose this *new English-Romish Pope* an Archbishop of Scotland appointed (as they called it) to read and publish it in his fine linen Ephod, and other Popish-Pontificalibus, were seconded by the *men*, between whom was a huge hubbub made in the *Church* at the bringing in of the *new Liturgie* or *Service-book*, which they, I say, thus utterly rejected and cast out from amongst them; and upon *this first* and *small rising*, like the *cloud* (at first) no broader than a *hand*, it quickly grew so *bigge* that the *whole Land* was over-spread with it, the *Kingdom* in generall being highly incensed also against it did utterly refuse to admit it among them. Whereupon, *foule calumnies* and *scoffs* were cast upon them in England, yea a *Proclamation* read in all Churches, calling and counting them *Rebels* and *Traytors* for thus resisting *our Prelats* most injurious *impositions* on them; and an *Armie* was speedily raised at the *Prelates instigation* to enforce them by fierce *compulsion* to *obedience*, and to take *that yoke* on their necks; for the advancing of which said *armie*, our *Prelates* with the *rotten-hearted Clergie* and *Papists* were most free and forward with liberall contributions.

* Cap 3.9.

A great disturbance in the Church.

1 Kin. 18.44. All Scotland opposeth it.

They are proclaimed Rebels in all Churches in England.

An armie raised against them.

The noble and valiant *Scots* were thereupon constrained *to do the like*, in their own just defence. But, when *both Armies* were met, and ready for a bloody encounter, *God who hath the hearts of Kings in his hands*, by the honest and wholesome counsell of his *Nobility*, so wrought on the heart of our King, that (maugre all the *progging malice* of the *malignant-partie*, then about him) a fair and friendly *Pacification* was speedily agreed on, and the King returned to London with much honour to himself and sweet content to *all*, but *those* that wisht to have *ruinated all*. And now, tell me, did not God (here) begin to be seen in the *Mount* for our *deliverance*, in thus at the very *first on-set* of their devillish designe *stopping* the intended *current* of *Christian-bloodshed*. And as the holy Prophet *David* sweetly, Psal. 33.10, 11, 12. *The Lord bringeth the counsell of the wicked to nought, and makes*

The Scots do the like.

The first Pacification.

God in the Mount.

their

their devices of none effect. But the counsels of the Lord stand fast for ever, and the thoughts of his heart to all generations. Blessed therefore is the Nation whose God is the Lord, and the people whom he hath chosen for his inheritance.

This unexpected *reconciliation* was, I say, most welcome and acceptable to *all* the *Kingdom* except the *malignant partie*, who like *envious elves* gnashed their teeth and with malice gnawed rancorously on their own hearts, and therefore began again to spit yet more *envie* and *spight* out of their mischievous mouthes against the *Scots* and *this happie peace*; especially *William Laud* the Arch-Prelate of Canterbury, and the *Earl of Straford*, the two monstrous heads of their faithlesse faction, who I say, began again mightily to maligne and bitterly to *inveigh* against the *peace*, and to *aggravate* matters and *exasperate* the *Kings wrath* against the proceedings of those *Peers* that promoved it, making his Majesty beleeve that it was a very *dishonorable peace*, and *disgracefull* to the *Kingdom*, insomuch that the King forthwith prepared again for war with them. And such was their *confidence* or rather *immarbled impudence*, that having (by all means fore-mentioned) *corrupted* and *distempered* (at least as they thought) the *whole frame* and *government* of the *Kingdom*, they now also hoped to corrupt that *fountain* which was the *onely means* (under God) to restore all to a *right frame* and *temper* again, a *Parliament*; to which end, they perswaded his Majestie to call one, but not to *seek counsell* of them, but to *draw countenance* and *supplie* from them, and to *engage* the *whole Kingdom* in their wicked *quarrell*, and so to make the *mischief* and *miserie* too, *Nationall*. In which mean time they continued all their unjust *levies of money*, resolving either to make the *Parliament* pliant to their will, and (as the Prophet said of the wicked in his daies) *to establish mischief by a law*; or else to *break it up* again at their *pleasure*, and to shift otherwise, as well as they could by *colourable violence* (as formerly) to go-on to take what might *not be had with consent*. Now the ground alledged for the *justification* of *this war* was this, namely, the *undutifull demands* of the *Scots* in their *Parliament*, which they conceived was cause enough for his Majestie to war against them without *once* hearing their *justification* of those their demands: and so thereupon a new *Armie* was *mustered* and *prepared* against them,

The malignant partie displeased with the Pacification.

Chiefly the Arch-Prelate *Laud*, and the Earl of Straford.

Preparation for war, again.

A Parliament motioned to an ill intent.

Psal. 94. 20.

them, their *ships* were *seized on* in all Ports and parts of *our Kingdom*, and of *Ireland* alſo, their *Petitions reiected*, and their *Commiſſioners refuſed audience*: In ſumme, the *whole Kingdom* was thus miſerably *diſtracted* and *diſtempered* with *leavies* of *money*, and *impriſonment* of thoſe who denied to *ſubmit* and *crouch* to thoſe *Leavies*. In which interim, the *Earl of Strafford* poſted into Ireland, call'd a *Parliament* there, out of hand quickly cauſed them to declare againſt the *Scots*, and to grant *foure Subſidies* toward the warre, yea and to *engage themſelves*, their *lives* and *fortunes* for the *proſecution* of it to the utmoſt of their power, and to give direction for an Armie of 8000. foot, and 1000 horſe, to be immediately muſtered up, which were all for the moſt part, Papiſts. *O Ireland, Ireland, even this verie deed of thine (above all thy other high provocations of generall profaneneſſe, and eſpecially of complacencie with baſe idolatrous Papiſts all over thy Kingdom) in thus obliging thy Self in ſuch a moſt uniuſt warre againſt thine honeſt and harmleſſe Brethren of Scotland, hath, I am confidently perſwaded, moſt unhappily plunged thee into that moſt lamentable plight of blood and miſerie which now of late thou haſt grievouſly found and felt to thy unſpeakable and unparalell'd ſorrow and ſmart, and hath made thee ſuch a deplorable prey to their moſt barbarous mawes and bloody teeth of thoſe Popiſh-rebels, or rather, inhumane Caniballs and unnaturall Vipers, whom thou ſo lately ſo lovingly (yet moſt irregiouſly) didſt nouriſh and cheriſh, as ſo many venemous Snakes in thy boſome (And I pray God this be not too frequent a fault among us in England, namely, to embrace in the armes of our fooliſh love, a Papiſt as equally as a Proteſtant) to this thy utter and inevitable deſtruction, had not the Lord in wonderfull free mercie and favour prevented it in preſerving Dublin.*

The Scots proſecuted again.

The Earl of Straford in Ireland cals a Parliament, whereby they deeply engage themſelves for this war.

A Proſopopœia to Ireland, as touching this act, and her preſent ſtate.

A ſhort, yet ſharp check to England alſo.

The *Earl of Straford* having thus acted *Sinons* part in *Ireland*, to his moſt wicked hearts content, *triumphing* in his *treacherie*; with more haſte than good ſpeed, returned to *England*, where this moſt ſubtill *Sinon*, or rather *ſcelerous Simeon*, and *Laud*, his lewd brother, *Levi*, right *brothers in iniquitie*, together with the reſt of that pernicious partie (at our *Parliament* in *England*, which began, April, 13th, 1640.) had ſo prevailed with his *Maieſtie*, that the ſaid *Parliament* was moſt urgently *incited* and *ſtimulated* to yeeld *ſupply* toward the maintenance of *this war* with *Scotland*, and that, before there was any *proviſion*

The Earl of Straf. returned home.

Simeon and *Levi*.

A fourth Parliament called, April, 13. 1640.

ſion for the relief of thoſe *great preſſures* and *groaning grievances* of the people, as have been fore-mentioned. But, by Gods *over-ſwaying power* and good *providence* (before any ſuch thing could be to the purpoſe debated or reſolved on) *baſe fears* and *jealouſies* preoccupating the hearts of the *malignant partie*, they *ſuddenly* and *ſceleroufly* adviſed the King by all means to *break off this Parliament* alſo, and to return to their *former wayes* of *waſte* and *confuſion*, in which they hoped *their own* evill intentions were moſt like to *proceed* and *proſper*. But here, by the way, take along with thee, good Reader, *this note* or *obſervation* on theſe premiſes, namely, that, had our Parliament afforded the *leaſt ſupply* to that *wicked war*, yea though but *one 6. d.* with their *conſent*, they had made the *quarrell Nationall*, and thereby the plague and puniſhment of ſuch a great ſin, moſt juſtly *Epidemicall*. Take this, then, O *England*, as *no ſmall mercie* from thy gracious God, who thus mercifully freed thee from ſuch a *Land-devouring ſin* and heinous *provocation* as *Ireland* does woefully witneſſe it.

The ſaid 4th Parliament diſſolved.

Mark this, O England for thy comfort.

Reverend Mr. *Caſe* in his 12. Arguments of comfort to England.

Now *that Parliament* thus fruitleſly ended, they again fell to their former *tyrannicall practiſes* and *ſqueezing courſe* of *enforcing ſupplies* out of the peoples eſtates, by the Kings own *power* and *prerogative*, at his *own will*, and without *their conſent*; yea the *very next day* after the *diſſolution* of that Parliament, ſome *eminent Members* of *both Houſes* had their *Chambers* and *Studies*, yea their *Cabinets* and very *pockets* of their *wearing clothes* ſearched for Letters and writings, *another* of them, not long after *cloſe-impriſoned* for not delivering to them ſome Petitions, which he received by *authority* of that *Houſe* in time of *Parliament*. A falſe and *ſcandalous Declaration* was then publiſhed againſt the *Houſe of Commons* in the *Kings name*, which yet (by Gods mercie) took *no effect* in the *hearts* of the people, but *contrariwiſe* made the *impudencie* of the ſuſpected *authors* of it more odious to them. A *forced loan of money* was then attempted in the *City of London*, to be made a *preſident* (if it prevailed) for the *whole Kingdom*; but ſome *Aldermen* refuſing it, were ſorely *threatned* and *committed* to priſon. About which time there fell out a *mighty* and *tumultuous riſing* of *Apprentiſes* and *young-men* in *Southwark* and *Lambeth ſide*, with clubs and other ſuch weapons, eſpecially at the *Arch-prelates* houſe in

May 5. 1640. Violent courſes again exerciſed to get money.

Very ill uſage to ſome eminent Parliament Members.

A ſcandalous Declaration publiſhed.

A forced loan of money urged in the city of London.

Aldermen impriſoned for refuſing it.

The Apprentiſes riſing in Southwark ſide and at Lambeth.

in *Lambeth*, which put him into such a *fright* and *perplexitie*, as made him *hide* his *head* and *flie* from place to place, from *Lambeth* to *Croydon*, and from *Croydon* to convey himself to some more private and remote *hiding place* for fear of their *fury*; So that we might have said of him as the Prophet *Jeremie* did of *Pashur* that false prophet, (Jer. 20. 3.) *The Lord hath not called thy name Pashur, but Magor-missabib; even fear, and terrour and trembling round about thee.* Which (as 'twas probably beleeved) was the *cause* that the farther and more *furious execution* of their *violent courses* to get money from the Subject was not prosecuted. Now, though *Pharaoh's Magicians* were so wise and honest, that at the sight of the *dust* of the *earth* turn'd into *lice*, they cried out it was the *finger of God*: yet this *lofsie Levite* of Canterburies *heart* was as *hard* as *Pharaoh's* himself, and would not, with any *remorse* or *penitencie* of spirit, acknowledge the hand of God against him, but, (just like *Pharaoh*, (I say) grew more and more *out-rageous* hereby. For, in all this interim, *he* and the rest of the *Bishops* and *Clergie* continued their *Convocation* (though the Parliament was dissolved) and by a *new-Commission*, turn'd it into a *Provinciall-Synod*, in which they audaciously contrived *new Canons* containing many matters contrary to the Kings *prerogative* (which they so deceitfully *pretend* to *uphold*) the *fundamentall Laws* of the Realm, *Parliament priviledges*, and *Subiects liberties*, and mainly tending to *dangerous sedition*, upholding their *uniust usurpations*, and as *impudently* as *impiously* justifying their *Popish innovations*, *idolatries*, and *superstitious worship* of God. Among which their accursed *Canons* they had forged a *new* and *strange Oath* for the establishing of their *Antichristian tyrannie*, with a most *prodigious* and *monstrous Et cætera*, in it, thereby to have deeply ensnared and grosly abused both *Ecclesiasticks* and *Laymen*, as they distinguish them. Which *Oath* for its *craft* and *labyrinthick intricacie*, and no lesse *hellish cruelitie* so to captivate mens *consciences*, I have thought fit here to insert.

Exod. 8. 19.

The Clergie continue their Convocation.

New Canons made.

A new-forged Oath, with a monstrous &c. in it.

The Oath.

I, A. B. do swear, that I approve the doctrine and discipline, or government established in the Church of England, as containing all things necessarie to salvation; and that I will not endeavour, by my self or any other, directly or indirectly to bring in any Popish doctrine,

contrary

contrary to that which is so established: nor will I ever give my consent to alter the government of this Church by Archbishops, Bishops, Deans, Arch-deacons, &c. as it stands now established, and as by right it ought to stand, nor yet ever to subject it to the usurpations and superstition of the See of Rome. And all these things I do plainly and sincerely acknowledge and swear, according to the plain and common sense and understanding of the same words, without any equivocation or mentall evasion or secret reservation whatsoever. And this I do heartily, willingly and truly upon the faith of a Christian. So help me God in Jesus Christ.

Which *Oath, whosoever* refused to take must be most *severely punished* with *suspensions, deprivations,* and *excommunications,* or forced by *other vexations* to flie out of the Land, that so the *Kingdom* being cleared of these *squeamish* and *nice-conscienced fellows,* (as they call and count tender conscienc'd men) a *fairer* and *wider way* might be made for the *advancing* of that *grand-designe,* namely, the *Reconciliation* of our *English Church* to the *Church of Rome.*

Punishments on those that refused to take it.

Now, here (me thinks) I cannot pretermit to let the Reader *see* and *take notice,* how properly *this plot* of theirs may be paralled'd with *that* of *Pharaoh* against the *Israelites* in Egypt, who though kept under with great and grievous *thraldom* and most heavie *burthens*; yet grew to such a numerous *multitude*, that *Pharaoh,* being afraid of their *number* and *still-increasing strength,* spake *thus* to his Lords and Counsellours. *Come-on, my Lords, let us deal wisely, and endeavour timely to cure this growing Gangrene, let's keep the children of Israel under with vehement vexations, and destroy all their male children in their birth, lest they grow too strong for us, and either forcibly get from us, or joyn in battell with our enemies against us:* But God *crossed* this his *craft* and *cruelty,* and made *this very plot* of theirs the *ground-work* of the *greatest harm* even to their *whole land,* by *Moses preservation,* whom God used as the main instrument of the Egyptians *destruction.* Thus, even thus, I say, it fared with our *Prelates* and *Pontificians,* who, by reason of our *Scotish brethrens* expulsion of *their* pernicious *Prelates* out of *Scotland,* not unjustly fearing, that the *English Puritans* would endeavour the like *supplantation* of *their English hierarchie,* by the *Scots* example; *Come,*

Exod. 1. 9, 10.

Pharaohs speech to his Nobles.

Pharaohs policie proved meer follie.

The Arch-Prelate of Canterbury his speech to his Pontificians in the Synod.

therefore (saies the *Archbishop* of *Canterbury* to his *Pontifician crew*) *let us now deal wisely, lest too late we repent it, let us curb the courage of that encreasing Puritanicall-sect* which so hates our *apostolicall-Prelacie*, let us *vex* and *perplex* them with the *heavie* and *hard loads* of *ceremonies, superstitious innovations* and *new-cast Canons* with an &c. *Oath* (right *muddie-bricks, straw* and *stuble* of Romish Egypt) which, I hope shall prove the very *Quintessence* of all our former *plots* and *projects*, and the *onely way* to *fix* our selves *fast*, and *rivet our selves* so firmly into the *apostolic call chair* of this *Kingdom* (by *swearing* the *Puritans*, both *Clergie* and *Laicks* to our *Eccleiasticall iurisdiction*) as that no *power* either of *Prince* or *Parliament* shall ever be able to *set us*, *hereafter*, beside the *sadle*. But, see, I pray, how the Lords *overpowring wisdom* and *goodnesse* defeated their so *high-built hopes*, croft this their *deep craft*, and made this *Oath* and *book of Canons* the *ground* of their *greatest overthrow*. So that all that see with the *right-eye* of a true *understanding*, may justly say with *Jethro*, *Moses* father in law. *Now I know that the Lord is greater than all* (*Romes idoll-*) *gods, for, in the* (*very*) *thing wherein they dealt proudly, the Lord was above them*. For, after *this*, their *courage* began to *quail* (for *this present Parliament* was resolved on, shortly after those *Canons* and *Oath* were made) their *projects* prospered not, all their *devises* were on the declining hand, Gods *vindicative indignation* continually prosecuting them to their *shame* and (I hope) to the utter *ruine* of their most insolent and unsufferable *Antichristian tyrannie*, as the sequill shall manifestly make clear, in the *description* of our *deliverances*, whereunto I mainly addresse my *thoughts* and *intention*. Now, for the yet more absolute *furthering* of their most *pestiferous projects*, they (in that Synod) laid great *taxations* on the *whole Clergie*, as namely, 6. *Subsidies*, besides a *bountifull contribution* to forward the intended war against *Scotland*, to which, they all (of the *pontifician and scandalous rout* especially) shewed themselves, generally, very *free* and *affectionate*, and which war, *some* of them, in their *mad and hair-braind zeal*, were not asham'd to *stile* and *entitle*, the *Bishops-War*; yea, a solemn *prayer* was composed and enjoyned by the *Bishops*, to be used in all Churches, calling the *Scots Rebels* in it, thus, as much as in them lay, to embrew *both Nations* in blood, and to make the *wrath* and *furie*

Exod. 18. 11.

Large taxations laid on the Clergie toward the war.

Bellum Episcopale. Praiers against the Scots as against rebels,

furie between them *irreconcilible*. And here, now, the Reader must be pleased to take notice, that the *Armie* was now going forward for *York*; and therefore we may (here) not unfitly observe (as a first *demonstration* of Gods beginning to *crosse* & *countercheck* their *malevolent machinations*) how the *souldiers*, which were prefſed and now paſſing forward to York, did moſt *ſtrangely* and *uncontroulably* turn rude-reformers, as they marched through the Countreys, forcibly intruding and getting into *Churches*, and there, *irreſiſtibly*, pulling-down *altar-rails*, turning *altars* into *Communion-Table poſtures*, making enquirie, in the Towns where they came, how the *Miniſters* carried themſelves in their *paſtorall charges*: if *godly* and *diligent Preachers*, they reverendly and reſpectively uſed them; but, if Romes *Minions* (I mean *Arminians*) ſuperſtitious lazie *drones*, *rotten-hearted Baals prieſts*, or covetous *pluraliſts*, where-ere they came and found *ſuch*, they vexed, derided, and moſt *contemptuouſly* uſed them, utterly diſdaining alſo and refuſing to be ordered or commanded by *popiſh-Leaders*. Now although I do not, I may not *juſtifie* theſe their *miſ-carriages*, yet, who can denie a *ſpeciall hand* of *divine providence* taking moſt high diſpleaſure and juſt offence againſt our *Prelates* and *Pontificians* former *violent* and *furious practiſes*, and beginning thus at the very firſt *on-ſet* in this their great *deſigne*, to blaſt their *bloodie intentions*. And, certainly, if prudent *Deborah did curſe Meros*, *iuſtly, and the inhabitants thereof, with bitter curſes, becauſe they went not out to help the Lord againſt the mightie*: What bitter curſes, think we, then ſhall fall upon thoſe who moſt *affectionately* afforded *ſtrong aid* to *mightie* and moſt *malicious Popiſh enemies*, againſt the Lord and his dear *ſaints* and *ſervants*? *Even ſo, O Lord*, (as ſhe goes on) *let all thine enemies periſh, but let thoſe that love thee, be as the bright and glorious ſun when he goeth forth in his reſplendent might*. But, to go forward. At this time alſo the *Popiſh faction* enjoyed ſuch *exemptions* and *exceptions* againſt the penall Laws of the Land, as amounted very neer to a full *toleration* of their *religion*; Beſides many other *favours* and *Court-encouragements*. They had a *Secretarie of State*, Sir *Francis Windibank* a powerfull *agent* for the expediting of all the *Papiſts deſires*; a *Popes Nuncio* reſiding here to *act* and *govern* them according to *Romes* influences, and to mediate for them, with

The Souldiers marching forward to York.

Turn rude-Reformers.

Non omnia laudo, admiror tamen.

Iudg. 5. 23. 31.

The Papiſts did enjoy almoſt a full toleration.

Sir *Francis Windibank* their great friend.

A Popes Nuncio.

Great liberty to the Papists.

with the concurrence of forrein *Popish Princes*. By this *Nuncio's* authority, the *Papists* of all sorts, *Nobilitie*, *Gentrie* and *Clergie* were convocated after the manner of a *private Parliament*, new Popish *jurisdiction* erected of *Romish Archbishops*, *taxes* leavied, a *new government* of State contrived *independant* to ours; yea *contrarie* to ours both in *interest* and *affection*, secretly corrupting the *ignorant* or *negligent professors* of *our religion*, and *closely combining* and *uniting themselves* against *such* as were *sound professours*, and in *this* posture onely *watching* and *waiting* for an *opportunity* by *force* to destroy those whom by *fear* or *fraud* they were hopelesse to seduce. For the full effecting whereof, they were *strongly* strengthened with all kind of *war-like ammunition*, encouraged by *Popish prayers* weekly *enjoyned* by their *Nuncio*; and such *power* had they then procured *at Court*, that *secretly* a Commission was issued out, intended for some *great Ones* of the *Popish profession* both for *leavying* and *martiall-command* of *Souldiers* according to those *private instructions*. His Majesties *treasure* also was *extremely exhausted* and *consumed*, his *revenews anticipated*, his *Servants* and *Officers* compelled to lend him *great summes* of *money*, *multitudes* tyred with *attendance* on the *Councill-Table* for refusall of *illegall payments*, *prisons* were filled with their *commitments*, and many *Sheriffes* summoned into the *Star-chamber*, and some *imprisoned* for not being *quick enough* in leavying the *Ship-money*, and generally *all* the *people*, over the *whole Kingdom*, languished twixt *grief* and *fear* of the *issue* of these *strong* and *strange snares* and *entanglements*, no *visible signe*, nor *hope* of humane *help* being left us, but in *dolour* and *desperation*.

A Popish private Parliament in England.

Divers notable private contrivements of the Popish partie for the full perfecting of the plot.

See here, by all these particulars if England was not bought and sold to destruction.

England brought into a Mount of Straits.

And was not *England* now, brought into a *Mount of straits* indeed? Could *hell it self* or the fiercest *fiends* and *furies* therein have hatcht a more *horrid* and *hideous contrivement*, and that under a *colourable pretence* of *law* and *right*, forsooth, and *royall prerogative*? Were not these like to prove rare *Common-wealthsmen* and *States men*, who, as the Prophet *David* complains, (and as toucht before) would establish and set up *wickednesse* by a *Law*? Yea, these were truly, *Those many fishers, which the Lord threatens to send against his sinning people to fish them, and many hunters to hunt them.* Yea, I say, those most nefarious *Nimrods*, *those mighty hunters, even most audaciously before the Lord*, who,

Psal. 94. 20. Jer. 16. 16. Gen. 10. 8, 9. *Nimrod* a mighty hunter.

to

to *raiſe-up* and erect *this their Babel of confuſion*, hunted not *beaſts*, but the *beſt of men*, not for *recreation*, but for *rapine* and the *utter ruine* of *true Religion*. Wherefore, now at laſt, the *Lord* our great *Jehovah*, *whoſe eyes run to and fro, through-out the whole earth, to ſhew himſelf ſtrong in the behalf of them whoſe heart is perfect toward him*; hearing the *groanes* and *crying prayers* of his *poor afflicted people*, to whoſe *throne of grace* and *mercie* they now made their onely *earneſt addreſſes* and *preſſing approaches*; who I ſay, being *a God hearing prayers, pardoning ſins, and a preſent help in greateſt ſtraits and diſtreſſes, gives them a gracious return, bids them be of good comfort, and fearleſſe, yea bids them ſtand ſtill and ſee the ſalvation of the Lord, which he will ſhew them. For, to me (ſaith the Lord) belongeth vengeance and recompence; your enemies foot ſhall ſlip, in due time, for the day of their calamitie is at hand, and the the things that ſhall come upon them do make haſte. For the Lord will judge his own people, and repent himſelf for his ſervants iniuries, when he ſeeth that their power is gone, and there is none elſe to help.* I am therefore graciouſly reſolved (ſaies our God) to make *England a School of mercies, and to ſet it in the higheſt form thereof, yea and to make it the captain of the School, and thereby intend to ſet him one leſſon to get by heart, even a leſſon of true gratitude and holy obedience, for the mercies which now I intend to ſhew and beſtow upon it.* Such mercies indeed (good Reader) as thou ſhalt now ſee, and (to thy ſouls *admiration* and comfortable *contemplation*) behold, that had I as many *tongues, hands* and *pens*, as I have *hairs* on my *head*, and *exquiſite dexteritie* fitly to *manage* and *make uſe* of them all, they would not ſuffice to ſet out the *praiſes* of our good God for them, being indeed *ſuch mercies*, as *none* but *God himſelf* could (miraculouſly) conferr upon us, by ſuch a *mightie* and *admirably ſtrange overture* and *turn of things*, which God now began to work by this Parliament, and *all for the better*, yea *more* and *more admirable mercies* to us within *theſe two yeers* than hath been beſtowed on *others* in *many ages*. Which now by Gods gracious aſſiſtance, I ſhall abundantly make moſt *clear* and *conſpicuous*, to the high *honour* and *glory* of God, and the unſpeakable *conſolation* and *joy* of his *ſaints* and *holy ones*.

2 Chron. 16. 9.

Pſal. 65. 2. Nehem. 9. 17. Pſal. 46. 1. Luk. 8. 48. Exod. 14. 13. Deut. 32. 35, 36.

Admirable comfort in deepeſt diſtreſſe. Mr. *Cala.* Faſt. Ser.

The introduction to the now ſubſequent Parliamentarie mercies.

A mightie and ſtrange overture of things for the better.

For, now, behold, the Lord began to *open the eyes* and to *touch the hearts* of our *Nobles*, now at York, with the King, and

The Nobility begins to be ſenſible of our ſorrows.

to make them *wearie* of their *too-long' ſilence* and *patience* (if I may ſo call it) and to lay to heart the *Kingdoms* great *diſtractions* and deep *diſtempers*, to be thereupon *impatient* of any longer *delayes*, and very *ſenſible* of the *dutie* and truſt which belongs to them; *ſome*, therefore, of the *moſt eminent of them* adventured to petition the King (who being, now, at *York*, had there *advanced his royall Standard*, and gathered thither the *cream* of the *whole Kingdom*) yea and at ſuch a time too, when as *ill Counſellours* were ſo *powerfull* and *prevalent* with his Majeſtie, that they had reaſon to expect more *hazard* to themſelves, than *fair* and *facile redreſſes* of thoſe *palpable* and *publike evils* for which they then interceeded. At which time alſo, of this Kingdoms deadly *burning-fever* or violently *ſhaking-ague* of inteſtine *miſeries* and *oppreſſions*, the *Scots* having been long time *reſtrained* in their *trades*, *impoveriſhed* by *loſſe* of many of their *ſhips* and *goods*, bereaved of *all poſſibilitie* of ſatisfying his Majeſtie by any *naked Supplication*, wherein they had been long time *tired*, and *even quite wearied-out*, being as *frequently* as *fruitleſly* denied their deſires, and now at laſt (to *ſhut-up quite* all *doors* of *hope* from them) an *armie* marching to the *gates* of *their Kingdom* to force them to *ſlaviſh ſubiection* and *obedience*. They, hereupon, reſolving to ſtand on their moſt juſt defence, and with their *ſwords* (ſince *words* would not prevail) to make their own *paſſage*, for *audience*, to the King; with a ſtrong *armie* (as their *laſt remedy*) of *Saints* rather than *Souldiers* entred the Kingdom, and without any *hoſtile act* or *ſpoil* in the *countrey*, as they *paſſed* ſave onely (being affronted by *ſome* of the *Kings armie*) to force their paſſage over the *Tyne* at *Newburn*, neer *Newcaſtle*, and had a fair *opportunitie* to preſſe on *further* upon the *Kings armie*, but that *dutie* and *reverence* to his Majeſtie, and *brotherly love* and true *Chriſtian affection* to our *Engliſh Nation* (according to the tenour of a moſt excellent *Declaration*, printed and diſperſed over the *Kingdom*, immediately upon their entring the *Realm*, intituled, *The Scots mind and intention with their Armie*; which gave great ſatisfaction therein) made them ſtay there, *piouſly* and *patiently*, as *loving friends*, not *foes*, voluntarily to *wait* and *ſupplicate* again to his Majeſtie at York, for *iuſtice* in their *innocent cauſe* againſt their *wicked enemies*: Whereby the King had the *better leaſure* to entertain *better Counſell*, according to *thoſe*

The Kings royall Standard ſet up at York.

The Peers do petition the King.

The Scots alſo were vexed as well as we,

They enter our Kingdom with a ſtrong Armie.

The Scots at New-caſtle.

The intention of the Scots Army, printed and publiſhed in private.

thoſe Noble *Peers* Petition alſo, fore-mentioned, wherein the Lord our God *ſo bleſſed him*, that he ſummoned a great *Councell of Peers* then at *York*, to meet together with him, on Sept. 24, 1640. The *Scots* hereupon, the *firſt day* of the great *Councill* preſented *another* moſt humble *petition* to his Majeſtie, whereupon a *treatie* was appointed at *Rippon*, in which, things were *ſo wiſely* and *worthily* agitated by the *Commiſſioners* on both ſides, and in all that interim, a ſweet *ceſſation* of *Armes* agreed upon, that at laſt, it was reſolved that the full concluſion of all differences between *us* and the *Scots* ſhould be referred to the *wiſdom* and *care* of a *Parliament* declared to begin, *Novemb.* 3^d^, then next enſuing, as the ſole means (under heaven) to cure all theſe foreſaid *maladies*, and to *recover* the Kingdom of its *heart-ſick diſeaſes* and (*otherwiſe incurable*) *mortall wounds*, and to ſettle the *State* of things (which (otherwiſe) ſeemed *inſuperable*) into a right *frame* and *poſture*. For, as hath been abundantly manifeſted, *all things* were *ſo* out of joynt, the *King* and *whole Kingdom* brought to *ſuch exigents* and *precipitating ſad* and *bad iſſues*, that had not God thus *timouſly ſtruck in*, and thus neceſſitated *this Parliament*, *England* (undoubtedly) had been made, long ere this, a *confuſed Chaos* of *confuſion*, a *gaſtly Golgotha*, and a moſt *foule field* of *Blood*, and poſteritie might have *ſighingly ſobd out* (not *ſung*) of it. Ah, *England*, *England*, once call'd *Albion*, for thy *white rocks*, now too juſtly mayeſt be call'd *Olbion*, for thy *black deformitie* of *deſtruction* and *deſolation*! O *London*, famous *London*, *Englands* (once) glorious *Troynovant*, now become a deſolate *wilderneſſe*, the plowmans *fallow-plains* or vaſt *fields of corn*; or, as the Prophet *Jeremie*, by his *Jeruſalem* might moſt *properly* have painted *thee* out alſo, as in the 1. of his Lamentations. But, now, behold, thy God is come unto *thee*, is now ſeen, yea, *now*, I ſay, *if ever*, in the *Mount of Mercies* for thy admirable *deliverance* from this moſt profound *abyſs* of *deepeſt danger*, in this *mightie mercie* of the Lord to thee but *new-now* poor *gaſping-England*, in that the *Engliſh* and *Scottiſh-armies* ſhould lie ſo neer *each other* in a *martiall manner*, and yet ſeem *Both* to ſhake hands together, ſhould onely *look one another* in the face, and not *embrue* their *hands* in the *blood* of each other, but *ſit ſtill*, reſt together in *peace*, and at length *part* (as they did) like *good friends*,

The King entertains good counſell, at York. Sept. 24. 1640.

A treatie at Rippon.

A ceſſation of Armes agreed.

A fifth Parliament called, & to begin, Novem. 3. 1640.

Rudis indigeſtaque moles.

Seges ubi Troja fuit.

God in the Mount.

O who can forbear, but in a *transcendent rapture of ioy* and *gratitude*, break-out, with holy *Dauid*, and *say*, or rather *cheerfully sing*; *Ascribe unto the Lord worship and honour, ascribe unto the Lord the glory of his name. Sing unto God ye Kingdoms of the earth, O sing praises unto our God. Who maketh wars to cease unto the end of the earth, who breaks the bowe, and cuts the spear in sunder, and burns the chariots in the fire. Who daily loadeth us with his benefits, and is the onely God of our salvation. Who infatuates the wisdom of the wise and prudent, and makes the counsels of Princes to come to nought.* But, now, to proceed where I left; A *Parliament* was (I say) appointed to begin, *Novem. the third*, a *Parliament* said I? (strange word) what? a *Parliament?* why, who durst (once) be so bold, as onely to *whisper his desires* of a *Parliament?* who (once) durst *mutter*, much lesse *utter-out* such a word, *A Parliament in England, again?* Yet, thus it was, yea and thus *timely too*, yea and *such a Parliament too*, as *this Kingdom* never saw *the like*, for *length* and *strength* of *goodnesse*, for *Church* and *State*; to Gods *due glorie* and *everlasting praise* be it spoken. Certainly (then) if ever, now was our God *gloriously seen in the Mount of Mercies for Englands greatest good and hoped happinesse.*

Psal. 68, 34. 32. Psal. 46. 9. Psal. 68, 19. Iob 5. 13. Psal. 94. 11. Isa. 29. 14. A Parliament.

But now see again, (as I premised at the beginning) the *serpentine seed*, *Satans agents*, must be still *working* and *plotting* against all the *springing hopes* and *budding comforts* of Gods people, if it were possible to *blast* them in the *blossomes*. For, now, since they saw to their *secret sorrow*, a *Parliament* must needs be, & *this omen* also unavoidable, all their *crafty pates* were *contriving* and *casting about* how to *stifle* this *conception* of *comfort* in the very *wombe*. For, the *malignant partie* spying well that they could not (as I said) *put off* the *Parliament*, they therefore *cunningly* and *closely* endeavour by their *Courtly agents* to have *such Members* of it chosen in every *Corporation*, *City*, and *Shire* as might onely advance their mischievous *Machinations* and *base designes* in *Parliament*. They, therefore, procure the *Kings* and *Queens Letters* to *Counties* and *Shires*, get both *Earls*, *Lords*, *Knights* and *Gentlemen* to *ride* in person and *rove* up and down to all *parts* and *places* of the *Kingdom* to make *parties* for them in *choice* of *such* as *they* should *nominate*. Yet, see again, on the *other side* how the Lord *counter-plotted* and *infatuated* all their *craft*, *care*, and *industrie* therein; for, notwithstanding

A plot to spoil the Parliament

The Kings & Queens letters.

Earls, Lords, Knights and Gentlemen ride up and down to help them.

ſtanding all their *coſt* and *coyl*, all their *running* and *riding*, God, I ſay, fruſtrated their *impious expectation*, in moſt places. The Lord, who holds the *hearts* of *all men* in his *hands*, cauſed the *willing people* from *all parts*, ſpontaneouſly to *flock* and *aſſemble* together like ſuch *unheard of* numerous *ſwarmes of bees* of all requiſite *ſorts* and *qualities*, with moſt unbended *courage* and *irrefragable reſolutions* to chuſe-out and ſelect, *ſuch pious, prudent* and every way *accompliſht Worthies* for this *high* and *honourable work*, as are moſt *hopefull*, by Gods gracious *ſupport* and *aſſiſtance* to *ſtrike* the *ſtroke* of a moſt *bleſſed* and *long looked for*, yea *long-ed-for* happie *Reformation*; yea, I ſay, making up ſuch a bleſſed *Colledge* of *Phiſicians*, as are likely (by Gods *benediction* on them and *protection* over them) to *cure* the (elſe) almoſt *cureleſſe maladies* and *infirmities* of *Church* and *State*, which were readie to ſink into the *inevitable gulf* of *wo* and *wretchedneſſe*, and to *drink* the *laſt draft* of deadly *deſtruction*.

God counterplots and croſſes them.

Parliamentary Worthies choſen.

A bleſſed Colledge of Phyſicians.

O, who can *paſſe-by* ſuch a *remarkable paſſage* of Gods *admirable providence*, ſurpaſſing *admiration* in this *ſpeciall piece* of *comfort* to us! yea, I may juſtly ſay, this *maſter-peece* of the *whole* enſuing *frame* of all our *ſucceeding parliamentarie-rejoycings?* and not *cry-out* with moſt *emphaticall cheerfulneſſe*, with holy *Moſes*, *Who is like unto thee, O Lord, among the gods? Who is like unto thee? glorious in holineſſe, fearfull in praiſes, doing wonders.* And with the ſweet *Pſalmograph*, holy *David*, *The heavens ſhall praiſe thy wonders, O Lord, thy faithfulneſſe, alſo, in the aſſembly of Saints. For, who in heaven can be compared to the Lord? Who, among the ſons of the mightie can be likened to our God?* Now, at the *firſt ſitting* and *meeting* of this bleſſed *Parliament*, though all *oppoſitions* ſeemed to vaniſh, the *fore-mentioned miſchiefs* of the *malignant partie* being ſo evident (which their accurſed *counſels* and *co-operations* produced) that no man durſt ſtand-up to defend them: yet, the *whole work* it ſelf afforded *difficulty* enough, if you caſt your eyes on theſe particulars. Firſt, the *multiplied evils* and *long-rooted corruptions* of 16. yeers growth, at leaſt, by cuſtome and authority of the concurrent intereſt of many *powerfull delinquents* who were, now, to be brought to *judgement* and *reformation*. Secondly, the *Kings houſhold* was to be provided for; for, they had brought him to *ſhat want* that he could not *ſupply* his *meer ordinarie* and *neceſſarie expenſes*

Exod. 15. 11.

Pſal 89. 5, 6, 7, 8.

Divers difficulties at the firſt beginning of this Parliament.

1.

2.

2. without the *assistance* of his people. Thirdly, *two armies* were then to be paid, which amounted very neer to 80 *thousand pounds* a *moneth*, and yet the people over the Kingdom must be tenderly charged, having been formerly *miserably exhausted*
4. with many burthensome projects. Fourthly, the *contrarieties* they met with, in *all these*, were very *incompatible*, which yet in a great measure they calmly reconciled; *these difficulties* therefore, seemed to be *invincible*, yet by Gods good *providence*, and these most *renowned Worthies* indefatigable *care* and *diligence*, they comfortably over-came them At the beginning of the *Parliament*, *six Subsidies* were freely granted, together with the passing of *a Bill* of *Pole-money*, for speedie supply of present occasions, which could not amount to lesse than 600000. l. besides the said *six Subsidies*. Yea, these *prudent patriots* contracted that great *arrere-of charges* due to our *faithfull brethren* of *Scotland*, to 220 *thousand pounds*. And notwithstanding all these most *urgent* and *inevitable charges* and *pressing occasions* the Lord *so* blessed the *proceedings* of this *precious Parliament*, that the *kingdom* is for the *present*, and will be much more for the *future*, by *Gods mercie*, a *great gainer* by all those *charges*, as will *evidently* appear by the subsequent *cloud of witnesses*, the many remarkable *parliamentarie mercies*, which our great Jehovah hath graciously *strewed* into our happie *laps* and *bosomes* by them. And this is here the rather toucht and mentioned to *stop the mouthes* of those *repining envious elves* of *ingratitude*, who notwithstanding these *so* conspicuous, and egregious *testimonies* of these ever to be honoured *Worthies* most impregnable *pains* and *industrie*, yet would fain *fasten* their *fangs of calumnie* and *detraction* on their *most honourable actions* and *proceedings*, which even their *infernall black-mouth'd mother Envie* her self, cannot but (though contrarie to her nature) most justly commend. As, first, that *uncouth* and (till of late) *unheard* of heavie *taxation* of *Ship-money*, by this Parliament abolished, which drained from the Kingdome above 200 thousand pounds a yeer. *Coat* and *Conduct-money* taken away from unjustly troubling the Subject, which in many countreys amounted to little lesse than *Ship-money*. That *scouring project* of *New-sope* also overthrown which brought an hundreth thousand pounds a yeer into private *projectors* purses. That *soaking plot* also on *Wine*, which amounted

Six Subsidies granted.

Pole-money.

The mountanous dispatch of great affairs, of the Parliament at the first.

To stop the mouthes of slanderers.

Ship-money aboliſhed.

Coat and Conduct taken away.

Sope.

Wine.

amounted to above three hundred thousand pound. And that of *Leather*, which rightly computed could not chuſe but exceed *both* thoſe former, put together, this is alſo annihilated. Yea, that *unſeaſonable* (and indeed unreaſonable) patent for *Salt* puld out of their enhanſing hands, which could not but countervail in value, that of *Leather*. Beſides many other *State-ſtarving Monopolies*, whereof ſome (as hath been ſeen in *thoſe fore-mentioned*) prejudiced the *Kingdom above a Million of money yeerly*; all quite ſuppreſt by this *renowned Parliament*, which formerly, like ſo many *greedily gaping graves* or *unſatiable horſ-leaches* were continually crying-out, *Give, Give*, and reſtleſly *ſucking-out* the *vitall ſpirits* of the *State*, and pitifully debilitating, thereby, the *nerves* and *ligaments* of the *whole Common-wealth*.

Leather.

Salt: Many other Monopolies ſuppreſſed.

But, that which was *far more worth* than all *thoſe fore-ſaid* great *benefits*, which, indeed was the very *root* and *rice* of all thoſe and ſuch like *taxations* and *vexations*, is alſo, by power of this *Parliament*, quite taken away, *viz.* the *Arbitrarie power* pretended to be in his *Maieſtie* to tax his *ſubiects*, and charge their *eſtates* at *his pleaſure*, without *conſent* of his *Parliament*, which *great* and *grievous yoke* which extremely *wrung* our *wronged* necks, for the *preſent*, and would have done much more for the *future*, to our *poſteritie*) is now by *this* happie *Parliament* declared by *Both-Houſes* to be againſt Law, and is alſo ratified by an *Act* of *Parliament*. And was not *Elohim* our God *all-ſufficient*, moſt glorioufly *ſeen here* in the *Mount* for our *large deliverance*, from ſuch and ſo many *pinching ſtraits* and *deep diſtreſſes* as we were all *brought*, yea *plunged into*, as have been formerly moſt *evidently* and *undeniably* ſhewn? And, therefore, have we *great cauſe*, with that ſweet *ſinger of Iſrael* to elevate his *praiſes*, herein, and to ſay, *I will magnifie thee, O my God and my King, and will bleſſe thy Name for ever and ever. Yea every day will I bleſſe thee, and praiſe thy Name for ever and ever. For great is the Lord, and greatly to be praiſed, and his greatneſſe is altogether unſearchable.*

The root of all the former evils pluckt up, *viz.* Arbitrary government.

God in the Mount.

Pſal. 145. 1, 2, 3.

Yea, and that which is very *remarkable*, and no leſſe *extraordinarie comfortable* to Gods children; How did the Lord (before this *Parliament* began, and hitherto ever ſince) *ſtir-up* and *enflame* the *fire* of *ſupplicating faith* or *faithfull ſupplication* and *fervent*

A ſpirit of prayer and humiliation ſtird up in the hearts of Gods people in private.

fervent zeal in private *humiliation* to ſeek the Lord in the face of Chriſt for *mercie* and *reconcilement* to our poor *Land* and *Nation*, ſo as *the like* was never ſeen in this *Kingdom before*. And, O, what *faith-confirming* and *heart-cheering* rich *returns of prayers* hath the Lord our good God caſt into our bleſſed *boſomes*, in both granting us *the very things* (yea and *much more* than) our *hearts deſired*; and *croſſing ours* and the *Churches enemies* both *Papiſts* and *Prelates* in their *plots* which we feared, yea and ſtill making their own *deſperate deviſes* to lite *heavieſt* on *their own heads*, and their own impious *inventions occaſions* to make them ſtill *ſit-down* by *weeping-croſſe*, and bear the greateſt *damage* and *condigne detriment* in themſelves. Whence we may very well conclude with *Manoahs* wife, *Sampſons mother*, againſt all *falſe* and *faithleſſe fears* and *jealouſies* (whereunto I perceive, even Gods own dear people are *too-much* addicted) *That if the Lord were pl. aſed or had a purpoſe to kill* (or *deſtroy*) *us, he would not have received an oblation or ſacrifice from us, neither would have ſhewed us all theſe things, nor would* (*as at this time*) *have done all theſe great things and much more yet following for us*; But if God had had no *delight* in us, but purpoſed to *deſtroy us*, and to *deliver-up* our *Land* and *lives* into *Papiſts hands*, and to make a *prey* of *us* and *ours* to *them*, he would not (ſurely) have *ſuffered* us or *given* us *hearts* to ſeek him in *prayer* and *importunate petitions*, and yet *at laſt*, have *fruſtrated* all our *hopes* and *expectations*: But contrariwiſe when God intended to *deſtroy* the *children* of Iſrael for their *high provocations* of the Lords *irreconcilable wrath*, he *flatly* forbad the Prophet to *pray* for them: whereas *on* the *other ſide*, I ſay, our gracious God hath *freely poured* on us the *ſpirit of grace* and *ſupplication*; hath not onely received *ſacrifices* from our (though *ſinfull*) hands, but in Chriſt Jeſus (his *ever prevailing* Blaſtus, nay rather ever moſt *meritorious* bleſſed *Son*) hath *ſmelt* a *ſweet ſavour* in our *ſacrifices*, as hath been alreadie in *part imparted* to us, and made clearly obvious to our *eyes* and *underſtanding*, and comes now moſt *copiouſly* to be *farther* moſt *fully demonſtrated* to us.

Rich returns of our prayers.

Our enemies plots proved their owngreateſt plagues. Iudg. 13. 23.

Againſt the falſe fears and faithleſſe faintings in Gods people.

Ier. 7. 16.

Acts 12. 20.

And, here, me thinks, tis not *improper* or *impertinent* to put the Reader in mind of *one remarkable mercie* of the Lord unto us, which though it be not (I confeſſe) on *all* parts *abſolutely* concluded on; yet for *my part*, I confidently beleeve (theſe

A Fleet of Spaniſh-ſhips at Sea.

plotting

plotting times and *weightie circumſtances* conſidered and put together) I may juſtly enroll it in *one* of the *chief places* and *number* of our moſt famous *parliamentarie deliverances*, though I ſay it was and hath been *covered* and *couched* under fair *machivilian vizards* of *other intentions*, when they ſaw God had *miraculouſly* croſſed and defeated their *former* ſtrong *expectation*. For (unqueſtionably) the *Popiſh* and *malignant partie* had deeply perſwaded (if not aſſured) themſelves that long ere *this* (eſpecially about the time of *this plot* now to be mentioned) their deſperate *projects* ſhould have been brought to a *high pitch*, and that *ere this time we* and *Scotland* ſhould have been *deeply engaged* in *bloodie broils*, and been *pell-mell together* by *the ears* in the *Northern parts* of the *Kingdom*. The ſly *Fox* of *Spain* therefore, muſt needs watch *advantages* on our *home-bred* and *imbred diſtractions* and *uncivill-civill wars*, thus to purchaſe to himſelf the *long looke-for ſpoils* and moſt precious *prey* of three *fair Crowns*, at *once*; To which purpoſe, upon traiterous *inſtigation* and *intelligence* too, no doubt, from *ſome* of his *penſioners* in the *Court* of *England*, he had made readie and ſet forth to Sea, a *mightie Fleet* of *ſhips*, a ſecond great armado, well *fraught* and *furniſhed* with *men* and *ammunition*, and other *inſtruments* of *wrath* and *furie* for our certain *perdition* and deſigned *deſtruction*. Thus *unſuſpected* and *unexpected*, they had *ſmoothly* and *ſilently* made their way into our *narrow Seas*, and lay hovering within ſight of *Dover*, fearleſſe (it ſeem'd) of *leaſt reſiſtance* from us, if not hopefull of *ample aſſiſtance* to *land* their *forces*, and make our *Land* feel the *furie* of *Spaines conquering arm*. But, behold, as thus they lay about *our coaſts*, and we (as it were) lay *faſt a ſleep* in this great *danger*, the God of our *Engliſh-Iſrael*, who never *ſlumbers* nor *ſleeps* in the *protection* of his people, had his ever moſt *vigilant* and *wakefull eye* over us, even then, I ſay, when we were moſt *ſupine* and *careleſſe* or *fearleſſe* of any *imminent diſaſter* ſo neer us, the Lord our God fought *for us*, yet *without us*, ſtopt this (otherwiſe) *over-flowing inundation* of *miſerie* and *deſtruction*, *croſt* and *cruſht* their *rotten-egge* of *windie hopes*, by ſending our honeſt old *neighbours* of *Holland* to confront them, though with but a very ſmall *Fleet* (at the firſt) which afterward quickly encreaſed, under the conduct and *command* of their *heroicall* and moſt *magnanimous* Admirall *Martin Tromp*,

The Spaniard is apt to watch and catch advantages.

The Spaniſh fleet on our Narrow-Seas, in ſight of Dover.

The Hollanders meet with them.

Martin Tromp Admirall of the Fleet.

Tromp, whose honour and high renown, the *trump* of *Fame* shall most worthily *sound out* to *posteritie*, and *crown* his *temples* with never *withering-wreathes* of *laurell-branches*, who had no sooner espied them, but most *fiercely* and *furiously* he set upon their whole *formidable Spanish Fleet*, gave them such battering *broad sides*, and such *Canon-thundring* and *powder-roaring salutations* as quickly puld down their so *late* so *lofty Spanish pride*, and maugre all their *espaniolized bravadoes*, the utmost *strength* of their *strongest vessels* was so *batter'd* and *bruis'd*, their falsly

The Spanish fleet beaten and destroyed.

suppos'd *impenitrable ribs* and *big-swoln* bellies so *peirc't* and *pestred*, that they *quickly* queld their *courage*, *fir'd*, *sunk* and *took* many of their greatest *ships*, and *dissipated* and *scatter'd* the rest from our *coasts*, few of them escaping the heroick *Hollanders martiall violence*, to our great (though *unsensible* yet *unspeakable*) *comfort* and *security*, we our selves not having *stroak* one *stroak* in *our own defence*, nay tis *well* if we did not *yeeld* the *Spaniards* supplie of *powder* and other *necessaries* (that time) to our own destruction, had not God thus *strangely* and *strongly* withstood it. Say, then (O England) did not Jehovah, our great Lord and God most *apparently appear*, now, in the *Mount for thy mightie deliverance*? did he not make good his *word* and *promise* by his holy Prophet. *That no weapon forged against thee shall prosper, and every tongue that riseth against thee in judgement thou shalt condemne.* Certainly, if ever, at this time was this prophesie most *exactly* made good to *England*, and to our *faithfull brethren* of *Scotland*. For, what *sharp* and *death-wounding weapons* have been forged against us, both *abroad* and *at home*? what slanderous *tongues*, have risen up in *judgement*, yea in most *false judgement* against both *us* and *them*, *calling* and *counting* Gods *beloved ones* among us *factious* and *seditious*, and among our honest *brethren* of *Scotland*, *traitors* and *rebels*, as hath been formerly touched; but now we have seen, to the *high honour* of God and *joy* of our *hearts*, that *none* of their *weapons* have *prosper'd* against us; yea their *slanderous tongues*, which so *falsely judged us* and *our beloved brethren*, we have condemned to the clear *eyes* of *all* men, that *wilfully* look not *a squint* on all *just things*.

Isa. 54. 17.

No weapon can be forged nor tongue raised against England and Scotland.

For, hath not *this* our most *noble* and *renowned Parliament*, together with the *Kings* full *consent* and *consent* therein, proclaimed

claimed our brethren of *Scotland*, the *Kings moſt faithfull and loyall Subiects*? Confirmed a fair and full *Pacification* and *union* of firm *love* and mutuall *defence*, twixt *us* and *them* and the Kingdom of *Ireland* with an *Act* of *oblivion* of all *miſtakes* and *miſconceits* on either ſide: all theſe, I ſay, ratified by a bleſſed *Act* of *Parliament*? Yea, and that which adds no ſmall *luſtre* to it, that it hath hereby freed us from *civill-warres*, which of *all warres* are *moſt uncivill*, from *inteſtine wars*, wars that would have *eaten-out* our own *bowels*; from *wars*, I ſay, of *Chriſtians* with *Chriſtians*, yea of *Proteſtants* with *Proteſtants*, which of all *wars* could not but have been moſt *fell* and *fatall*. O who, then, can ſee *theſe things*, *theſe miracles* of *mercies*, without *deep admiration* and *holy adoration* of our great God? Who can forbear to *break-out* into *cordiall praiſes*, to *raiſe-up trophies* of everlaſting *fame* and *honour* to our *great* and *glorious* Lord and King? Who can chuſe but ingenuouſly acknowledge with holy *David*, *That we got not theſe good things into our poſſeſſion by our own ſword, neither did our own arm ſave us: But thy right hand, O Lord, and thine arm, and the light of thy countenance, becauſe thou hadſt a love unto us. Thou art our King, O command deliverance, ſtill, to thy poor Worm Jacob. For, through thee alone ſhall we pull-down our enemies, through thy Name onely ſhall we tread them under that riſe up againſt us. Tis thou O God that riſeſt up in judgement to ſave all thy weak-ones on earth, turning the rage and furie of man into thy praiſe, and making the remainder of their wrath to obey thee.*

A Pacification and bleſſed union between the three kingdoms, by Act of Parliament.

Pſal. 44 34.

Pſal. 76. 9, 10.

A moſt *remarkable mercie* was it alſo, that the Lord put into the hearts of the *renowned Scaligers* of our *corrupted times*, for the better *purifying* not onely of the *conduit-pipes* of *Juſtice*, to begin (as about this time) to put *pious* and *noble Peers* into places of *honour*, *truſt* and *power*, that thus the *ſtern* of *government* may be the more happily *ſteered* with *uprightneſſe* and *impartialitie*. To which purpoſe (as a *main help* thereto) they have moſt happily taken away that *State-ſtaggering Star-Chamber-Court*; *diſſolved* and *diſſipated* into *ſmoke*, the *cruſhing-Courts* of the *Preſident* and *Councell* of the *North*, and *limited* and *confined* the *unlimited bounds* of buſineſſes at the *Councell-Table*; but alſo to ſcoure the *muddie* and even *ſtinking channels* of *wrong* and *oppreſſion*, by eaſing the *Common-wealth* of thoſe *living-grievances*

Good men made Officers of State. The Scaligers of our ruſtie times.

The Star-Chamber-Court, Preſident, & Councell of the North, &c. diſſolved.

thereof (a great advantage to the *peace* and *tranquility* of the *State*) I mean thoſe evill *Counſellers* and *Officers* of *State*, who had been *principall actors* of all our foreſaid *miſeries* and *miſchiefs*; making thereby (as it were) a *plaſter* to heal the *deadly wounds* of *Church* and *State*, and moſt *hopefully* to *recover* the almoſt *incureable diſeaſes* of the *Kingdom*, by a *plaiſter*, I ſay, of the *blood* of that *inſulting arch-traitor*, the Earl of *Straford*, who as he had well-nigh *ſtabd* the *State* to the *heart* by his *deep* and moſt *dangerous plots* both *abroad* and at *home*: So the *ſtroak* of *Juſtice* retaliated with *blood* his moſt *bold* and *bloodie deſignes*, maugre all his *ſlyeſt ſhufflings* and *crafty jeerings* of the Law to have eluded it, and thereby hoping to have prevented the ſaid juſt *vengeance* on him.

The Earl of Straford beheaded.

And here by the way, I deſire the Reader to take notice of Gods moſt *equall* and *upright wayes* and *dealings*, with *wicked*, *ungodly*, and *blood-thirſtie men*, how *exactly* he *repayes* the bloody *plots* and *purpoſes* of all *proud* and *ambitious Hamans* in *their own coyn*; as, here, is moſt perſpicuouſly ſeen in this our *Engliſh-Haman*, who in his heart had vow'd the *wrack* and *ruine* of all Gods *faithfull ones* in *England*, *Scotland* and *Ireland*, at the leaſt. But we have happily ſeen this proud *Haman*, the *firſt* that *felt* the due *ſtroke* of *juſtice*, to the *honour* of God, and the *terrour* of all ſuch daring *traytors*. And as for the *reſt* of that *rabble*, I may here take-up that of the holy Prophet *David*, *How long will ye imagine miſchief againſt men, ye ſhall be ſlain all the pack of you; for, as a bowing or tottering-wall ſhall ye be, and as a rotten fence.* Tremble, therefore, at this, all ye *perfidious conſpiring Sheba's*, and fear in time ſuch juſt *retaliation*. *Certainly, There is none like unto thee, O Lord, thou art great, and thy Name is great in might. Who would not fear thee, O King of Nations, for, to thee it doth, indeed, appertain (to do juſtice, and take revenge) for as much as among all the wiſe men of the world, and in all their Kingdoms, there is none like unto thee.*

Lex talionis.

An Engliſh-*Haman.*

Pſal. 62. 3.

2 Sam. 20. 12.

Ier. 10. 6, 7.

Now, *this Remora* thus happily (though very hardly) removed, this *clinging-clyver* (I mean the foreſaid *Earl* of *Straford*) which was ready to *over-top* and *choak* the *good corn* of the *Kingdom*, thus bleſſedly *eradicated*; together with the *impeachment* and *impriſonment* of Judge *Bartlet* and divers other *Judges* and *Biſhops*, twas moſt ſtrange to ſay and ſee what a ſudden

Judge *Bartlet* & other Iudges and Biſhops impeached of high treaſon and impriſoned

and

and generall *ſerenitie* and *calmneſſe* from late *former fears* and *affrights* ſhon upon the *hearts* and *minds* of moſt men a long time after, even all over the Kingdom. Eſpecially, alſo, when that Lamb-skin'd Woolf the *Arch-prelate* of *Canterbury*, who had *ſo long* and *ſo craftily* and *cruelly woorryed* Chriſts innocent *lambs*, was alſo impeached of *high treaſon*, and thereupon forthwith, put into ſafe cuſtodie under the *Black-rod*, and afterward *lockt-up faſt* in the *Tower of London*, for his future ſafe forthcoming, and thus all his former *huge* and *hyperbolicall puffe* of *ayrie honour* and *falſe windie reputation* among his *clawing-Pontificians*, now at laſt *tumbled* into the *duſt*, yea *beſmeard* with the *dirt* of due *diſgrace*, *contempt*, and *ignominie*. *O then twas merry with harmleſſe lambs when ravening wolves were ſhut up faſt, and lambs at libertie.* As it is recorded to be the ſpeech of that bleſſed *Queen Elizabeth* of *ever-rareſt memorie*, upon the Lords delivering her from all her *uninſt*, *great troubles*, by the *happie deceaſe* of her *fierie-Siſter*, Queen *Marie*, when the Romiſh *bloodie Biſhops* of her time were *clapt-up* into *priſon*, in her ſtead, and ſhe delivered from their *divilliſh thraldom*.

Much content among men, upon the Earls beheading.

The Archprelate of Canterbury impeached of high treaſon, and impriſoned.

Q. *Elizabeths* ſaying, touching Popiſh Biſhops, in her dayes of deliverance.

Yea, then, I ſay, the former *thick-clouds* and *foggie-miſts* of manifold *fears* began to be cleared, and the fair *ſunſhine* of *chearfull hopes* to ariſe in the hearts of Gods people: and contrariwiſe, a *ſtoniſhment* and *fear* began to ſurpriſe the *ſpirits* of *traiterous proiectors*, eſpecially at Court. For, much about theſe times, or not long before and after alſo, Sir *John Finch*, *Secretarie Windibank*, Mr. *Jermin*, and ſince of late alſo, the *bold* and *waſpiſh* young Lord *Digbie*, in the *depth* of the *guilt* of their *conſciences*, being impeached alſo of *high treaſon*, truſting more to their *heels celerity*, than their *hearts ſinceritie*, which, it ſeems, was none at all, poſted away in private like moſt unworthie *fugitives*, being thus *ſpued-out* (as I may ſay) of their own *native countrey* like nauſeous *clods* on the *ſtomach* of the *State*, which could not be at any *eaſe* or *content* till it had by ſome means *diſgorged* them. Or rather, as it is reported of that *hatefull vermine Rats* and *Mice*, who by *inſtinct* of *nature*, obſerving an *old barn* or *rotten-houſe* ready to *fall* or be *puld-down*, they *skip* and *ſcud* and *creep* away, apace, to ſome more *remote* and *ſecure place*, thus to ſave themſelves from that (otherwiſe) *inevitable deſtruction*: So, I ſay, did this *traiterous vermine* of

The malignant partie, now began to fear.

Sir *Iob. Finch*, Secretary *Windibank*, &c. flie away for fear.

A ſimile of Rats and Mice in an old houſe or barn.

our *Kingdom*, thoſe devouring *rats* of *rapine* and *mice* of *miſchief*, who would have *gnawn* and eaten into the *bowels* of *Religion* to the *ruine* of *Church* and *State*, finding the *rotten-houſe* of their *long-plotted* miſchiefs readie to fall on *their own heads*, to their *unavoidable deſtruction*, thought it now high time to *skip*, and *ſcud* and *run away* for their *lives*, and to get themſelves *far enough beyond Sea*, out of the *reach* of *Juſtice ſtrong* and *long-reaching* arm *at home*. By *which means*, namely, *juſtice*, thus done on *ſome* of them, and the ſaid *ſtroke* of *juſtice*, thus *terrifying* and *affrighting others* away out of the Kingdom; the *Church* and *State* are like, by Gods mercie, to reap this *double benefit*, to wit, *eaſe* and *freedom* from *fears* for the *preſent time*, and alſo *moſt hopefull long preſervation* for the *time to come*.

A double benefit came to the Kingdom hereby.

And was not here a rare *parliamentarie mercie* indeed, to the *Kingdom*? to be rid (*any way*) of ſuch *Catelines* of their *Countrey*? And ought we not to be as thankfull to our God for his *privative*, as *poſitive favours* toward us, as well for the *abſence* of *evill things*, as the *preſent poſſeſſion* of *good things*, as well to ſee Gods *enemies flie before us*, as to ſee his *faithfull ſervants* and dear *ſaints returning-home* unto us? Yes doubtleſſe; and to *triumph* in their *terrour*, and to *laugh* and *reioyce* when their *fear comes* upon them, yea, when it comes upon them like a fierce *armed-man*. For, ſo ſaies *Solomon* and the kingly Prophet *David*. *When the wicked ſpring as the graſſe, and when all the workers of iniquitie do flouriſh, it is that they may be deſtroyed for ever. Yea, ſayes he alſo, Certainly thou, O Lord, didſt ſet them in ſlipperie places, and then caſtedſt them down into deſtruction. O, how ſuddenly do they fall into deſolation, and are utterly conſumed with fear and terrour! And then, he ſweetly concludes fully to our purpoſe. The righteous ſhall reioyce when he ſeeth the vengeance, he ſhall waſh his feet in the blood of the wicked. So that a man ſhall ſay, verily there is a reward for the righteous, verily it is God that iudgeth the earth.*

Cateline a traitor to old Rome.

We ought to be as thankful for privative, as poſitive mercies.

Prov. 6. 11.
Pſal. 92. 7.
Pſal. 73. 18, 19.
Pſal. 58. 10, 11.

Now, whereas for theſe *many yeers*, heretofore, the *diſcontinuance* and unhappie *diſſolution* of *Parliaments* hath (moſt like the want of *ſoveraign healing-ſalves* to *dangerous ſores*) occaſioned extreme *preiudice* by long *feſtering* and *feſtering enormities* in *Church* and *State*, and mightily encouraged the *audacious* and moſt *ungracious workers* of *iniquitie* through ſtrong hopes (thereby) of *impunity*: Our good God hath by *this bleſſed*

A Trienniall Parliament.

Parliament

Parliament provided a *cordiall preservative* and *soveraign antidote* against such *future pestilentiall diseases* and *mortiferous growing gangrenes*, namely, in that our renowned *Worthies* have by a firm *Act* of *Parliament*, setled a *Triennial-Parliament*, to be for the time to come duely called among us. And yet farther; since the *frequent* and *abrupt dissolution* of *Parliaments* hath also been no small *supportation* to the wicked *intentions* of *traiterous active spirits* among us: It hath pleased the Lord to put into the *hearts* of the *King* and *Parliament* with an unanimous *consent* to passe a Bill for the most happie and blessed *continuation* of this *present Parliament*, so as that it shall neither be *dissolved* nor *adiourned* without the *consent* of *both Houses*. Which *two Laws* well and seriously considered, (especially the *last* of the two, the *incomparable happinesse* whereof I am not able to *relate* for the *present*, but *time to come* may) may justly be thought more *advantageous* to the Kingdom than *all* the *former*, because they *secure* a *full operation* of *present remedie*, like a constant *course* of *wholsome physick* to a very *crazie bodie* full of *encreasing* and *growing infirmities*, affording, I say, a *perpetuall spring* of *remedies* to *Church* and *Common-wealths* future growing *griefs* and *maladies*. And, because (according to that old adagie) *a threefold knot is not easily untied*, or a *three-fold cord, not easily broken*; the more strongly to corroborate all our *hopes* and ensuing *comforts*, and to make them as *constant* as *cordiall*; see, how, yet *farther* it pleased the Lord our good God to *enlarge his hand* of *bountie* and *benignitie* toward us, to leave no *means* unassayed that might *conduce* to a *perfect cure*; and therefore, I say, how he put into the hearts of our *ever to be honoured Worthies* in Parliament, *both Peers and Commons*, seriously to consider how *sick* at the *very heart* the *Commonwealth* was, both *Church* and *State*; *Religion panting* by many fearfull *fainting-fits* of a *strong* and *violent Quotidian-Ague* of *Popery*, *Arminianisme*, and many *Popish*, *apish innovations*, mightily tending to *idolatry*, and *superstition*; and the *State* brought into a *deep consumption*, almost *hopelesse* of *remedie*, by reason of those *many* and *mischievous taxations* and *impositions* most unjustly *pressing* and *oppressing* its *strength* and *abilities*, as hath been most *abundantly set forth* and *shewn* in our preceding *descriptions* of them. Therefore, I say, on judicious advise and premeditation of the condition of *Both*, our

The most blessed continuation of this present Parliament.

The excellent benefit of these 2. last Laws.

A three-fold cord is not easily broken.

Both Church and State sick at the very heart.

The Church sick of aquotidian-ague of Popery.

The State of a Consumption by oppressive taxations.

our moſt noble *Colledge* of *expert Phyſitians*, (by Gods good *providence*) timely thought on an *Aurum-potabile*, a *precious potion*, a *ſelect electuari* to *recover* its almoſt *irrecoverable health* and *ſtrength*, a moſt *pious* and *prudent Proteſtation*, to be taken (*next to the heart*) *all over* the *Kingdom* to *revive* their formerly *fainting ſpirits*, like pure *Aqua-vitæ*, or moſt ſoveraign *ſtomack-water* to help us all againſt the future *chilling* and *killing* qualms of *Poperie* and *Oppreſſion*.

A Proteſtation

The Proteſtation.

Wedneſday, May, 5. 1641.

I, A. B. do in the preſence of almightie God, vow and proteſt to maintain and defend, as far as lawfully I may, with my life, power, and eſtate, the true reformed Proteſtant Religion, expreſſed in the Doctrine of the Church of England, againſt all Popery and Popiſh innovations within this Realm, contrary to the ſame doctrine; and according to the dutie of my allegiance, his Majeſties royall perſon, honour and eſtate; As alſo the power and priviledges of Parliament; the lawfull rights and liberties of the Subiect, and every perſon that maketh this Proteſtation, in whatſoever he ſhall do in the lawfull purſuance of the ſame. And to my power, and as far as lawfully I may, I will oppoſe, and by all good wayes and means endeavour to bring to condign puniſhment, all ſuch as ſhall either by force, practiſe, counſels, plots, conſpiracies, or otherwiſe, do any thing to the contrary of any thing in this preſent Proteſtation contained. And further, that I ſhall in all juſt and honourable waies endeavour to preſerve the union and peace between the three Kingdoms of England, Scotland, and Ireland; and neither for hope, fear, or other reſpect, ſhall relinquiſh this promiſe, vow and Proteſtation.

Who they be that refuſe to take the Proteſtation.

A *Proteſtation*, I ſay, moſt *worthie* to be taken by *all honeſt-hearted Engliſh Proteſtants*, over the *whole Kingdom*; a *Proteſtation*, which I dare be bold to ſay and juſtifie, *none* but *hard'ned impious Papiſts, profane atheiſticall Libertines*, or *groſſely ignorant aſſes*, and *carnall earth-worms* onely, can dare to be ſo *graceleſſe* or elſe *ſhameleſſe*, either *directly* to *refuſe* or ſo much as *diſſemblingly* to *defer* or *neglect* on any *colour* of *pretence* whatſoever. And that ye may ſee the ſubſtance of what I ſay, herein, *ratified* by the *Worthies* of our *Parliament*, I thought fit to give you *here* their own Vote *thereon*.

Friday, July, 30. 1641.

Reſolved on the Queſtion.

That this Houſe doth conceive that the Proteſtation made by them

is

is fit to be taken by every person that is well affected in Religion, and to the good of the Commonwealth; and therefore doth declare, that what person soever shall not take the Protestation is unfit to bear office in the Church or Commonwealth.

Now then (good Reader) put all these last recited *admirable mercies* together, and tell me whether thou dost not most *evidently see*, and mayest not most *freely* and *faithfully say* that our great Jehovah hath most *blessedly* brought us out of the *Mount of many mightie straits* and been seen for our *most happie deliverance* from them all in the *Mount of mercies?* And seeing these so *great* and *gracious mercies* to so *sinfull* and so *undeserving* a *Nation* and *provoking people* as we are, so *ungratefull*, so *unfruitfull*; O who can forbear to break-forth in *holy exultation* to the *high exaltation*, by *praises*, of our good God, and with the pious Prophet *David*, that sugred singer of Israel, *say* and *sing* with the *mellifluous melodie* of a most *gratefull heart*, *I will love thee, O Lord, my strength, the Lord is my stonie-rock, my fortresse and my deliverer, my God, my strength in whom I will trust; my buckler, the horn of my salvation, and my high towre. O how great is thy goodnesse, O Lord, which thou hast laid-up for them that fear thee, and which thou hast laid-out and wrought for them that trust in thee, even before the sons of men. O, therefore, love the Lord all ye his Saints, for the Lord preserveth the faithfull, and plentifully rewardeth the proud doer, Yea, I say, wait on the Lord (therefore) and be of a good courage and he shall strengthen thy heart, wait, I say, on the Lord.*

God in the Mount of Mercies.

Psal. 18. 1, 2, 3. and 31, 19, 23.

Psal. 27. 14.

Thus have we seen what *Wonders* God hath wrought for us, in the *Commonwealth*; be pleased now therefore to *lengthen-out* and lend me thy Christian *patience*, and I shall now also shew thee how the Lord hath been as gloriously seen (if not much more) in the *Mount* of *parliamentarie-mercies* to his poor *afflicted* and *affrighted* Church among us; which yet, the Reader must be pleased to take notice, were *intermixedly performed* together with the most and *first* of those *fore-mentioned* in the *Commonwealth*, onely I have *ranckt* them *together* for *mine own better* and more *methodicall* handling of them.

Parliamentarie mercies to the Church of God.

About the beginning of this blessed *Parliament*, the Lord put into the hearts of our *grave* and *godly parliamentarie Senators* to act their first *pious parts* about *reformation* of *Religion* by

a moſt diligent *inquiſition* and ſearch after *oppreſſions* and *oppreſſours* of the *Church* of God, and by their *parliamentarie power* to *break* and *knock off* the *puſhing horns* of thoſe *fat buls* of *Baſhan*, wherewith they had *fiercely* and *furiouſly*, yea and as it were even *frantickly puſht at* and almoſt *goard* to *death* the people of God: and firſt, upon the *petitions* of Mrs. *Baſtwick* and Mrs. *Burton*, the *pious*, but (then) moſt *diſconſolate* and *too untimely widowed wives* of their *thrice noble* and *heroick husbands*, as alſo a *petition* exhibited in the behalf of moſt *precious* Mr. *Prinne*, that *incomparable* and *rare pair-royall* of moſt *worthy witneſſes* of Gods *truth*; the *pious Parliament*, like noble *Ebed-melech*, redeemed thoſe juſt *Jeremies* of the Lord out of their (otherwiſe) *perpetually captivating* moſt *remote* and *deſolate dungeons*, to the great joy and comfort of Gods dear Saints; together with *religious* Dr. *Laighton*, a *long* and *lamentable Sufferer* for the great *cauſe* of *Religion*; as alſo, *reverend* and *religious* Mr. *Smart*, Mr. *Walker*, Mr. *Foxley*, and that undaunted pious young *gentleman* Mr. *John Lilborn*, and many others, all of them, *immediately* ſet at *libertie* on the exhibiting of their *petitions* to the *Parliament*, who had moſt of them been moſt *unjuſtly* and moſt *injuriouſly* clapt up in *cloſe impriſonment*, ſome of them *faſt-fetterd* in *irons*, *all of them* moſt *grievouſly* abuſed (by our fathers (forſooth) of the Church, as they will be moſt falſely termed) eſpecially thoſe three former moſt renowned *ſuffering-worthies*, whom theſe perſecuting Prelates had even moſt *barbarouſly*, as it were, *buried alive* in *moſt remote* and *remorſeleſſe* (as they entended it) *impriſonment* from *ſight*, much leſſe *ſociety* of any friends, yea utterly debarring their *wives* from coming to them, clean contrary to the *Laws* of God and *Man*; This, I ſay (to their everlaſting ſhame and infamie) being perpetrated by thoſe right *terrible-Ones* (indeed) mentioned by the Prophet *Yea, thoſe proud ſcorners, who watched for iniquitie, to make a man an offender for a word, and laid ſnares for any that durſt reprove in the gate, and turned aſide the juſt for a thing of nought.* But, whom now the Lord our God hath *conſumed* and *brought to nought*, and by *their own pernicious* and *craftie counſels*, hath juſtly *cut-off*, and left in *their own ſnare*, which they had prepared for *others*, juſt according to that of wiſe King *Solomon*, *The righteous is delivered out of troubles, and the wicked*

* Prelates and Pontificians.

Ier. 38. 7. Dr. *Baſtwick*, Mr. *Burton*, Mr. *Prinne*, freed from priſon.

Dr. *Laighton* alſo, M. *Smart*, Mr *Walker*, Mr. *Foxely*, Mr. *Lilborn*, & many others ſet at liberty.

Iſa. 29. 20, 21.

Prov. 11. 8.

wicked cometh in his ſtead. The Lord having moſt *reſplendently* cleared the *honour* and *integritie* of all thoſe his *honourable ſuffering heroes*, reſtoring them to *comfort*, *credit*, and *high reputation*, ever ſince their (as it were, princely and triumphant) return to London, and moſt ſumptuous entertainment to all Gods people, being brought home like three conquering *Ceſars* on horſback. Even ſo as that we may ſay, and moſt juſtly declare before them, as king *Ahaſueros* cauſed to be *proclaimed* before good *Mordecai*, when he ſo *highly honoured* him in the very *ſight* and *preſence* of wicked *Haman*; *Thus ſhall it be done to the man whom the King delighteth to honour.* As it is moſt *worthily* and *punctually* related, at large, in *their own* moſt *famous hiſtorie* of all their *magnanimous ſufferings* and even *Princelike reſtauration* and return from their captivity to former freedom, penned by pious Mr. *Prinne* himſelf, my ever *much honoured* and moſt *precious friend.* And did not the Lord, here moſt *ſtrongly* and *ſtrangely* ſhew himſelf in the *Mount* for the *redemption* of all theſe his beloved *Iſaac's* from their *unparalell'd thraldom*, and *threatned* utter *ruine*, and cauſe his *wrath* to lay *hold* on thoſe *Romiſh-Rams* who were entangled in the *buſhes* of their *Biſhoply-abuſes* to Gods children, and ſo (by his *admirable* wiſe *providence*) to make them a *prey* to his juſt *indignation* inſtead of his *innocent* and *tenderly affected Iſaac's* his beloved *lambs?* As hereafter in its *proper place* we ſhall have more *full* and *fit* occaſion yet farther to make manifeſt to the *eyes* and *underſtanding* of all *wiſe* and *impartiall Judges.* We may therefore ſing and ſay with holy *David*: *Be glad in the Lord, therefore, O ye righteous, who thus taſte and trie his great love and truth unto you, and ſhout for ioy all ye that are upright in heart. Rejoyce, I ſay, in the Lord, O ye righteous, for, praiſes are comely for the godly. Sing a new ſong to the Lord, yea ſing cheerfully and skilfully with a loud noiſe; for the word of the Lord is right, and all his works are done in truth.*

Hefth. 6. 11.

Mr. *Prinnes* moſt excellent Hiſtory of all thoſe three famous-ſufferers.

Gen. 22. 13.

Pſal. 32. 11. & 33. 1, 3, 4.

Then alſo did our wiſe *parliamentarie Gardiners ſtub* and *grub up* thoſe noyſome *trees* and ſhamefull *ſhrubs*, whoſe *ſpreading ſpight* and *unprofitable power* did *mightily overtop*, and *furiouſly infeſt* the happie *harveſt* and *fair* and *full crop* and *encreaſe* of Gods bleſſedly fruitfull *Orchard-trees*, fruitfull I ſay, in *holineſſe* of *life*, and *painfull* and *profitable adminiſtration* of the *Word* and *Ordinances* in their *power* and *purity*. For, about this time, alſo,

Parliamentary Gardiners.

State-Engineers.

The Prelates ill-legall Synod nullified.

Their accurſed Canons damned.

Their monſtrous Et cætera-Oath alſo condemned.

Scandalous prieſts diſcovered and diſcountenanced.

1 Sam. 2. 17.

our *expert State-Engineers*, our *Worthies* in *Parliament* did moſt *prudently countermine*, and by their *parliamentarie power* blow-up the *out-works* and *Babel-batteries* and *miſchievous-mounts* of our *Prelaticall Canoneers*, making their *ſpureous Synod* to be utterly illegall; turning the *mouthes* of their *accurſed Canons*, on *themſelves*, making them (indeed) truly *paper-Canons* which could neither *rend* us, nor *roar* againſt us, but *flaſh* in their own *faces*, and ſpoil *themſelves*; *damming* them up, or rather *damning* them, as moſt *Antichriſtian* and illegall, by an *unanimous Vote* in *Parliament*. And as for that *monſtrous Et-Cætera-Oath*, that *hideous* and *prodigious Hydra*, that *bottomleſſe abyſſe*, I ſay, and *deep-devouring whirl-pool* of *Romiſh craft* and *ſubtiltie* which ſhould have *ſupt* and *ſwallowed-up* into its *wide-yawning iaws* both *Church* and *Common-wealth*, this they alſo happily *ſtifled* in the *Embrio* of it, ere it could come to its *birth*, much leſſe any of its *intended Romiſh* deſtroying *growth* and *maturitie*. Then thoſe moſt prudent *Senators* for the *better purifying* of the *Churches channels* and *Conduit-pipes* of the Goſpel of *grace*, and, (by Gods bleſſing) to cauſe them to *iſſue forth* more *wholeſome* and *pure ſtreams* for Gods *people* to *drink of*; *diſcovered* and *diſcountenanced* too, a *ſtinking heap* of *atheiſtical* and *Romane-rubbiſh*, a *rotten-rabble* of *ſcandalous prieſts* and *ſpurious baſtard-ſons* of *Beliall*, who by their affected *ignorance* and *lazineſſe*, their *falſe-doctrines* and *idolatrous* and *ſuperſtitious practiſes* in Gods worſhip, as alſo by their moſt *abhominable evill lives* and *converſation* had, like *Hophni* and *Phineas* made the Lords *Ordinances* to be even *abhorred* by the people, who to their *hearts unexpreſſible grief* having continually complained of their *groſſe miſdemeanours* to thoſe who would be counted the *grave pillars* (forſooth) of the *Church*, but were, indeed, but *Romes rotten-poſts* in thus *foſtering* ſuch *feſtering henbane* of the Church, their *functions infamie* and the foulеſt *ſtains* of that *holy calling*; yet could find no *redreſſe* of thoſe *evils*; but contrariwiſe, *ſcoffs* and *jeers* and more hard encreaſed *preſſures* heaped on them (juſt like the *children* of *Iſrael* in their ſlaviſh *brick-kils*) yea and ſometimes *puniſhed* for complaining; Till, *now*, thoſe our moſt *pious* and *prudent Reformers* voted againſt them as moſt unfit to abide in the *Miniſterie*. Yea, then thoſe our *parliamentarie Worthies*, the better to help forward the moſt bleſſed work of

Church-

Church-reformation, *unanimously voted* againſt and *diſcountenanced* all out *too-rich* and *lazie Non-reſidents* and *ſoul-pining*, if not *ſoul-plaguing Pluraliſts*, thoſe *ſpirituall Polygamiſts*, who (were the *law of man* as firmly *exact* and *ſtrict* for *ſpirituall* as it is for *carnall Polygamie*, or having *two wives*) we all know what their *danger* and juſt *demerit* ſhould be. With *theſe* alſo have they moſt *worthily voted down*, a *ſweatleſſe ſwarm* of *droaniſh Deans* and *unprofitable Prebends*, and ſuch like *Clergie-traſh*, who lay lurking in the *Bee-hives* of the *Church*, and *lurching-away* the *ſweet honey* from the *laborious Bees*, *painfull Preachers*, yea *infeſting* and *moleſting* them with their *waſpiſh-ſtings* of *Anti-chriſtian tyrannie* (juſt like the *muſtie Munches* and *lazie-Abbey-lubbers* of *Rome*, in times paſt, and which *baſe* and *blockiſh condition*, they (certainly) *longed* and *laboured* (ſecretly) to ſet up again, but I truſt their *eyes* and *heart too*, ſhall *fail them* ere they *effect* it) untill they had *quite driven* them out of their *honey-combes*, and *kill'd* or *ſtarv'd up them* and *theirs* by *priſons* or *exile*; all theſe, I ſay, were by thoſe our bleſſed *Maſter-builders in Parliament* by their *unanimous ſuffrages* not onely *voted againſt* as a *ſuperfluous* and *unprofitable burthen* on Gods *Church*, but thereby alſo a *way* was made *plain*, and *wide-doores* were ſet open for a bleſſed *reſtauration* and *replantation* of moſt *faithfull* and *painfull Paſtours*, and *laborious Lecturers*, *choſen* and *ſet up* with the *peoples conſent* and good liking, and not to have *dumb-dogs* or *ſoul-robbers* and *theeves* which *came not* in at the *doore*, but through the *windows* of the *Church*, violently *obtruded* on them, whereby the Goſpel begins to *thrive* and *flouriſh* again, and *Sion* young-converts to be graciouſly *growing up* among us, in the true *judgement* and *knowledge* of Chriſt Jeſus; whereas, *formerly* the *Prelates* and *Pontificians* durſt *ſcoffe*, *fleer*, and *jeer familiarly* at thoſe *faithfull* and *painfull Lecturers*, and moſt *atheiſtically* ask in *deriſion*, *What kind of creatures thoſe Lecturers were*, and moſt *impiouſly* and *audaciouſly* (even in the *preſence* of the *great God* of heaven) vow to * *worm them out* ere they had done with them. But our good God gave theſe *curſt cows* (or rather *wilde buls of Baſhan*) *ſhort horns*, and though they had *gone-on* in a great *meaſure*, and done much *miſchief* therein, yet they could not do the *hurt* which their *hearts* aymed at; ever bleſſed and praiſed be our good God for it. And now good Reader

Non-reſidents and Pluraliſts voted againſt.

Deans & Prebends voted down.

Godly Paſtors and Lecturers ſet up again with the peoples conſent.

Iſa. 1. 27.

* Which very words the Arch-prelate of Canterbury ſpake moſt proudly to a godly Paſtour my worthy friend.

Reader *reflect* thine *eyes* and *review* theſe rare *mercies*, and tell me then, was not *Englands* God, herein, alſo *ſeen in the Mount of Mercies*, by this ſo ſtrange an overture and alteration of things *interpoſed* between ſuch *eminent* and *imminent* danger of utter *loſſe* of our *bright* and *burning Candleſticks* of the *Goſpel*, and fear of *ſtinking ſnuffs* of *ignorance*, *errour* and *atheiſticall profaneneſſe* to be ſet up in their *places*, and *little* or *no hope* (at leaſt in *humane apprehenſion*) of help by leſſe than *ſuch miracles* of *mercies* as God himſelf hath in *theſe* our *happie dayes* wrought and *poured-down* upon us, and ſuch indeed as *none* but a God *could procure* for us. O how *ſweetly* and *ſuddenly* hath God turned our *Captivitie into admirable freedom and libertie*. And who can conſider theſe things without *ſerious* and *deep admiration?* and who can call them to *remembrance* without *heart-raviſhing joy* and *delight?* yea who can chuſe but *acknowledge* in his moſt *gratefull heart* the great *praiſes* of the *Lord?* and with holy *David*, that *harmonious chanter* and *muſicall inchanter* of *Iſrael*, confeſſe Gods infinite *free favour* and *love* to *England* in thus *encompaſſing and begirting us about with ſweet ſongs of ſuch deliverances*.

Our Candleſticks almoſt loſt, and ſtinking-ſnuffs ſetting-up.

Pſal. 126. 1.

Pſal. 32. 7.

But yet here's not all, for our bleſſed *parliamentarie Worthies* have alſo given us great hope (by Gods goodneſſe) of timely *purging* alſo the *two famous Fountains* of our *Kingdom*, *Oxford* and *Cambridge* from the *much myre* and *mud* of *Romiſh innovations*, which, ſetling there alſo hath made *their ſtreams ſtink* of *Poperie*; yea, I ſay, great hopes of happily *healing* the (*once* moſt *clear-ſighted*, but now and of *long time*) *blear-eyes* of our *Nation*, grown *mightie ſore* with *Romiſh-redneſſe*, by *drinking in* too much of the *wine-lees* of *poyſoning Popiſh fopperies*; in ſo much that *Truths clear ſighted* Servants *eyes* began to be *mightily offended* by but *looking* on them; and not without cauſe, for, as our Saviour himſelf ſaies; *If the eyes be evill, the whole bodie will be full of darkneſſe; and, if the light that is in a kingdom* (and eſpecially which is to *give light* to a *whole kingdom*) *be darkneſſe, O how great is that darkneſſe!* and ſuch truly began to be our *Kingdoms condition*; but now we have, I ſay, great *hopes*, by Gods *gracious aſſiſtance*, that our *Parliament* will *ſeaſonably* provide a *ſoveraign Collyrium* or *eye-ſalve*, ſome *well-diſtilled eye-bright* of *Reformation* to purifie the *ſight* of theſe *two*, *once* moſt glorious

Oxford and Cambridge hopefull to be purged.

Matth. 6. 23.

glorious *lights* in the *whole Christian world*.

Yea, these our noble *Nehemiahs*, and *grave* and *gracious Ezra's* have taken most pious pains to see Gods *Sabbaths* more sincerely *sanctified* than of late they have been, and the *profane soil* of *trauelling Carriers*, *Taverns*, *Ale-houses*, and *Tobacco-shops*, and other loose and irreligious *Shop-keepers* (who heretofore mightily polluted that day) most sweedly *swept away* and *cleansed*. A work of great *concernment* and high *esteem* for the *glorie* of the Lord, than which, I am certain, a *greater*, a *better* cannot be undertaken, as being the very *prop* and *promoter* of all true *Religion*, and without the *entire* and *sincere sanctification* whereof all *true religion* would quickly decay, and be utterly lost; yea, I say, a *Nation-upholding* Christian *dutie* of richest *valuation*, as having more *precious promises* annexed to it than *any other* I know of in the *whole book of God*, and which hath more *ennobled* our *Realm* and made our *Kingdom* more *illustrious* (God alone who hath so *graciously* upheld it among us, have all the *praise* and *glorie* of it, and we *onely* the *comfort*) than all our *reformed Neighbours* about us; yea such a *blessed* and *holy duty* as hath caused more *mercies* to *fall*, yea *flow*, upon our *English-Nation* than *ever* did on *any people* of the *Christian world*. Yet our *most iniurious Prelates*, together with their *profane Pontificks* have most *shamelesly striven* to *viciate* and *defile* this our *Sabbaths precious honour* (the *main readie* and *road-way* to have brought the *curse* of God upon us, and utterly to have *ruinated* our *whole Kingdom*) by whose means it began in *King James* his dayes to receive a *deep died stain* by that most *wicked* and *accursed* book of *tolerating* vain *sports* and profane *recreations*, forsooth, on the Lords day, which, since hath been *avowed* and *advanced* more highly by them, than, at the *first*; but now, *since*, in our *present Soveraignes* time more *pertinaciously pressed* and perniciously *enforced* on Gods dear *Saints* and *servants* in the *ministerie* than *formerly* it had been, whose *tender-consciences* could not endure it, and who (being in their most *just zeal* for the Lords *high honour* therein, and sincere *love* to true *Religion* transported above all *fears* and *frowns*) were most egregiously *abused*, *vexed* and *punished* for refusing to admit and *read* the *said wicked-book* in their *Churches*: untill it most graciously pleased our good God by the blessed *Parliament* to prevent the most *mischievous* *growth*

Sabbath-dayes better sanctified.

The due praise of the true sanctification of the Sabbath.

A profane book for sports on the Lords day.

Most violently pressed by the Prelates on Gods people.

growth of this *unexpreſſible abomination* of our ſo holy *Fathers* of the *Church* together with the *rotten rable* of *Pontifick-Arminians*, Romes *Minions* indeed, by a particular *Order* from the Houſe of *Commons* in *Parliament* for the more *ſtrict ſanctification* of that day, which I have hereunto annexed.

The Order of the Houſe of *Commons* for the due ſanctification of the Sabbath or Lords day, *April*, 10th. 1641.

IT is *this day ordered* by the *Houſe of Commons* that the *Aldermen* and *Citizens* that ſerve for the *Citie* of *London*, ſhall intimate to the *Lord Maior*, from *this Houſe* that the *Statutes* for the due obſerving of the *Sabbath* be put in execution. And it is further *ordered*, that the like *intimation* from *this Houſe* be made to the *Juſtices of Peace* in all the *Counties* of *England* and *Wales*. And the *Knights* of the *Shire* of the ſeverall *Counties* are to take care that *copies* of *this order* be accordingly ſent to the *Juſtices of Peace* in the ſeverall *Counties*.

Printing-Preſſes ſet open again.

And alſo by ſetting our *Printing-Preſſes* open whereby a happie *way* was *laid open* again for Gods *learned* and *loyall Servants* by their *pious pens* and *elaborate labours* to *vindicate* the *Sabbaths* moſt *glorious luſtre* to the *honour* of *godlineſſe* and *purity* of *Religion*. And was not the Lord, *herein*, alſo, ſeen in the *Mount of Mercies* for *Englands preſervation* from the *guilt* of *ſuch* a *wrath provoking ſin*, of ſuch a *Land-ſcourging rod* as this might have proved to our *Kingdom*, had it ſo continued, as by the *helliſh zeal* of our *Prelates* it was intended. *Sing praiſes, therefore, O England, ſing praiſes unto God, O ſing praiſes, ſing praiſes to our glorious King. For, God is the King of all the earth, ſing praiſes, therefore, O England, to thy God with underſtanding. Thy God, O England, reigns over the whole World, and ſits gloriouſly triumphing on the throne of his holineſſe.*

The Sabbaths honour thereby vindicated.

God in the Mount.

Pſal. 47, 6, 7, 8.

Gods worſhip in the Church, better ordered.

Yet, here's not all, for, our ever to be honoured *heroick Parliamentarie Worthies* have added to *that* former *pious pains* of theirs, *this* their godly *care* alſo, namely, to *purge* and *purifie* the holy *worſhip* of our God from the *filthie lees* and *dregs* of *Papiſh Ceremonies*, whereby the tender *conſciences* of godly *Miniſters* are not ſo tyed to *Romiſh trumperie* of *veſtures* and *geſtures*, *crouchings*,

From Romiſh Ceremonies.

crouchings and *cringings*, and *Jesu-worshippings*, and a multitude of such like *mimicall actions* in Gods *worship* and *service*, as formerly they had been most *tyrannically* pressed and enforced to. Yea, all *Images*, *Crucifixes*, and any *pictures* or *representations* of any of the *persons* of the *Trinity*, or of the *Virgin Mary*, *quite dimolished* and *extirpated* out of *Gods house*; All *corporall Jesu-worship*, I say, and *altar-adoration* (sure and infallible *signes* of *Popish ignorance*, and of the *Romish-Strumpets outward-paintings*, but *inward rottennesse*, what ever *fair* (yet *false*) *pretences* foolish men and women would, like *Jeroboam* for his *golden calves-worship*, impiously put upon them) most piously *prohibited*, and *Altar-rails* pull'd-down, and *Communion-Tables* set in their *proper postures*; yea all *high-steps* and *ascents* to their *Altars* (clean * contrary to Gods prescript word) by *degrees* commanded to be *levelled*; burthens and conscience-grievances, which neither *we* nor our *fore-fathers* that truly loved the Lord Jesus Christ, and were tenderly-affected to his *pure worship*, could possibly bear: But now they are most happily taken from our *tyred necks*, and almost *broken-backs*, as by an *Order* of *Parliament* may and doth most comfortably appear, which for the *precious excellency* and rare *memory* thereof, I have thought good here to insert, *exactly* and *verbatim* as it came from the *Parliament*, to the *everlasting glorie* of our great and good God, the *honour* of our *Worthies* in *Parliament*, and the unexpressibly *joy* and *consolation* of all Gods people that peruse it.

Crucifixes and Popish-pictures in Churches dimolished.

All Jesu-worship prohibited, and all altar-rails dimolished.

* Exod. 20, 26.

An Order from the Parliament against divers Popish Innovations. Dated, Sept. 8. 1641. being Wednesday.

WHereas divers Innovations in or about the worship of God have been lately practised in this Kingdom, by enjoyning some things and prohibiting others without warrant of Law, to the great grievance and discontent of his Majesties Subiects; for the suppressing of such Innovations, and for preservation of the publike peace, it is this day ordered by the Commons in Parliament assembled, that the Church-wardens of every Parish and Chappell respectively, do forthwith remove the Communion-Table from the East end of the Church, Chappell, or Chancell, into some other convenient place; and that they take away the Rails, and levell the Chancels, as heretofore

they were, before the late innovations. That all crucifixes, ſcandalous pictures of any one or more perſons of the Trinitie, and all Images of the Virgin Mary ſhall be taken away and aboliſhed, and that all tapers, candleſticks and baſons be removed from the Communion-Table. That all corporall bowing at the Name (Jeſus) or toward the Eaſt end of the Church, Chappell, or Chancell, or toward the Communion-Table be henceforth forborn: That the Orders aforeſaid be obſerved in all the ſeverall Cathedrall Churches of this Kingdom, and all the Collegiate Churches or Chappels in the two Univerſities, or any other part of the Kingdom, and in the Temple-Church, and the Chappels of the other Innes of Court by the Deans of the ſaid Cathedrals, by the Vice-chancellours of the ſaid Univerſities, and by the Heads and Governors of the ſeverall Colledges and Halls aforeſaid, and by the Benchers and Readers in the ſaid Innes of Court reſpectively. That the Lords day be duely obſerved and ſanctified: all daneing and other ſports, either before or after Divine Service be forborn and reſtrained, and that the preaching of Gods Word be permitted in the afternoon in the ſeverall Churches and Chappels of this Kingdom, and that Preachers and Miniſters be encouraged thereunto. That the Vice-chancellors of the Univerſities, Heads and Governours of Colledges, all Parſons, Vicars, and Church-wardens do make certificates of the performance of theſe Orders: and if the ſame ſhall not be obſerved in any the places afore-mentioned, upon complaint thereof made to the two next Juſtices of Peace, Major, or Head-officers of Cities or Towns Corporate. It is ordered that the ſaid Juſtices, Major, or other Head-officers reſpectively, ſhall examine the truth of all ſuch complaints, and certifie by whoſe default the ſame are committed. All which Certificates are to be delivered in Parliament before the thirtieth of Octob. next. Reſolv'd upon the Queſtion. That this Order now read ſhall be an Order of it ſelf, without any addition for the preſent. and that is ſhall be printed and publiſhed.

Libertie to hear the Word without controlment.

Nay, *here's not all* yet, for, our God whoſe *hands* are ſtill *open* to repleniſh and ſatisfie our *ſouls* with *ioy* and *gladneſſe*, yea (now) to *nouriſh* and *cheriſh* our formerly *ſad hearts* with the *fatlings* of his *over-flowing favours*, hath taken from us our accuſtomed *terrours* and *reſtraints* of *free libertie* to hear the *ſweet ſound* of *Aarons bels* eſpecially on the *Lords dayes*. As is more fully ſeen and aſſured by a bleſſed Order from the Parliament to our unexpreſſible comfort, which Order I have thought fit to be here inſerted. Die

Die Mercurii, Sept. 8. 1641.

IT is this day ordered by the Houſe of Commons, now aſſembled in Parliament; That it ſhall be lawfull for the Pariſhioners of any Pariſh within the Kingdom of England and Wales, to ſet up a Lecture, and to maintain an orthodox Miniſter, at their own charge, to preach every Lords-day, where there is no preaching, and to preach one day in the week, where there is no weekly Lecture.

He. Elſyn. Cler. Dom. Com.

Whereby no man (now) is enforced to *ſtay* at *his own Church* where there is no *preaching* to *promote* the *honour of* the day, and to feed *hungrie ſouls* with that *heavenly manna*, whereof (the Lord knows) many *thouſand ſouls* in *citie* and *countrey* ſtood in need, and (had our *Prelates* ſtood in the *brighth* of their *quondam pride* and *crueltie*) they muſt not have ſtir'd out of *their own Pariſhes* to ſeek it elſewhere, but their *ſouls* muſt have *ſtarved* and *died* for lack of it, or elſe have been *poyſoned* with *baſe Arminian ſtuffe* and *dregs* of *Poperie*, thereby to ſuffocate and choak their *poore ſouls* and *ſpirituall underſtanding*, and to make them (like *themſelves*) fit *fuell* for the *increaſe* of the flames of *hell*: Such, I ſay, was their *ſoul-killing crueltie* and *tyrannie*. For why, in thoſe dayes of the *ruffe* of their *pride*, they had *familiarly* and moſt *eaſily* (yet with *Romiſh craft* and *ſubtiltie*) under a *pretence* (forſooth) of *too-abſtruſe* and *profound* and *dangerous points* not fit to be handled in *pulpits* by *ordinarie Preachers*, but by their *grave Biſhops, Doctors, Deans*, and *ſuch-like* rare *ſeraphicall rhetoritians, Schoolmen*, and *maſters* of (high-Commiſſion) *Sentences*, nor in *all Churches*, but in *Cathedrals* (forſooth) and that not at all times, but at *Eaſter*, and *Whitſuntide*; and ſuch like ſolemn *Feſtivals*, under theſe *pretences*, I ſay, they had by their *exorbitant Eccleſiaſticall power* and *juriſdiction, eaſily*, but *impiouſly* prohibited all *pure* and *powerfull* preaching on *deep points* of *ſoul-ſaving-grace*, as free *juſtification* by *faith, predeſtination, certainty* of *ſalvation, finall perſeverance*, and *ſuch like*; *diſcountenancing*, yea *puniſhing* all thoſe that *thus* preached or oppoſed their *Popiſh-Arminian Doctrines*, and *advancing* and *preferring* none but their own *Arminian faction, rotten-hearted Proteſtes*, apt to be

The miſerie of mens ſouls by Prelates ſoul-crueltie.

A notable peice of Prelaticall tyrannie, now, bleſſedly aboliſhed.

The Kings Declaration before the book of Articles.

The High-Commiſſion Court moſt bleſſedly put down.

A fit description of the Arminian rabble.

turn'd with every *wind* of *false-doctrine*, meer *temporizers*, *altar cringers*, fellows onely fit to make *Romish-jades* to carry *Popish-packs* to *Lambeth Fair*, and *soul-crushing burthens* on their *base-backs*, and *mercenarie shoulders*. But, now, (see (I say) (O, to *heavens* eternall *praise* and *glorie* be it spoken, and to our unspeakable *comfort*) how our good God, by his blessed *Parliament* hath freed our *Pulpits*, *Churches*, and our consciences too from the *soul-devouring* corruptions of these *Clergie-caterpillars*, no better than *Romish-locusts* who are most blessedly *blown away* with the *Eastern-wind* of Gods *vindicative indignation* against them. And instead of these that did so *besmear*, *deface* and *defile* Truths most *amiable countenance* and *sacred beautie*, the Lords gracious *out-casts* (who had formerly been *checkt* and *chid*, and *churlishly* forced out of the Kingdom (by our *Prelates* pride and insolencie (more *worth* than *thousands* of their *Pontifick* train) and constrained to expose *their lives*, their *wives*, *children*, and *estates*, to all the *miseries* which *Sea* and *Land* could threaten or bring upon them, are now most happily call'd home again. O *iniurious holy Fathers*, thus *unworthily to use*, thus *irreligiously to abuse* Gods so *precious iewels*, and to prize their *beggarly Popish ceremonies* before such *holy Saints* of God, who shined so *illustriously* both in their *lives* and *learning*. By which so blessed *change* and *overture* for the best, *Truth* durst now shew her *fair face* in every *pulpit*, and speak *plainly* and *home*, and needed not (as formerly) to be *shrouded* under *secret shelters*, or *creep* into *corners* for fear of pernicious *persecutours*: yet *thus* it was, yea *thus* it familiarly was *practised* by our *Prelates* (to their indelible *shame* and *infamie* be it spoken) witnesse their *hideous High-Commission-Court*, a *Court* of *everlasting ill-savour*, which, indeed I may *fitlier* call a *Spightfull* rather than a *Spirituall Court*: which at the first (as a *reverend* and *eminent divine* well notes) was ordained. like the *dogs* in *Romes capitoll*, to *fright* and *scare away Romish Jesuiticall theeves* and *enemies* of the *Church*; but hath all along, for the most part *sorely bitten* and *barked against* honest men onely (especially in *these* our *later dayes*) and *driven* them from the *Church*. A *Court*, I say, which made no *scruple familiarly* to slay both the *souls* and *bodies* of Gods most *dear* and *precious servants*, not onely in those hot *Marian-flaming dayes*, but even in these our *more modern times*, wherein our *Prelates* and their *pragmaticall Pontifician Sycophants*

Romes caterpillers blown away.

Persecuted Pastors return home.

The High-Commission-Court most blessedly put down.

phants did ſo *craks* & *brag* of their *ſoft* & *ſmooth* fatherly-*government* of the *Church*, O how many *ſoules* and *bodies* hath that *accurſed Court* ſhut up in *dark dungeons*, or els made poor *wavering-mindes* turn *Apoſtates* for fear of their *Harpeian-pawes* to *cruſh* and *ſqueez* them out of their *meanes* and *livelyhoods*, to the utter undoing of them and theirs. The *wickedneſs* of which Court may more *fully*, yea more *foully* appear by our taking notice of the *limmes* and *members* of it, who from the very *head* to the *foot* of them, are a pack of *irreligious*, *profane*, and moſt *looſe-lived nominall Proteſtants at large*, yea, generally, *atheiſticall ſcoffers* at *ſinceritie* in *Religion* and the *power* of *godlineſs*, which indeed was a *paradox* & meer *myſterie* to them, & w^ch^ they *never were* nor *would* be acquainted with. Certainly, all that *rightly know* them & know, how, *piouſly* to *diſcern* and to *judge* between *light* and *darkneſs*, can truely teſtifie with me this truth, that it is exceeding *difficult* (if not *impoſſible*) to finde *one* among them *all* that is *truely* and *cordially pious*, even the *beſt of them* aſcending *onely* to the happineſs of a *meer civill-honeſt man*, (in my beſt obſervation of them for theſe fortie or fiftie years) and *what* their *happineſs* therein is, (if it aſcend *no higher*) our bleſſed Saviour Chriſt himſelf will to their *little comfort* tell them, namely, that if their *righteouſneſs* exceed not the *righteouſneſs* of the *Scribes* and *Phariſees*, they ſhall *never enter* into the *Kingdome of heaven*. But, now, bleſſed, for ever bleſſed and praiſed be our *juſt* and *glorious* God, this *wicked Court*, together with that other *illegitimate* and *ſpurious off-ſpring* of our Lordly *Prelates*, I mean, their *Oath Ex Officio*, an *elder bratt* of the *other Babyloniſh-brood*, and no leſſe replete with accurſed *Conſcience-torturing Snares* than the other, to *break* the *backes* of *mens* and *womens eſtates*, *conſciences*, and *earthly comforts*, by *racking* the very *Soules* and *wracking* the *bodies*, by *impriſonments*, of *both Sexes* that were *conſciencious*, and would not obey their *wicked injunctions*. And in no *ſmall meaſure* alſo was *this Court* and *Oath*, together with their *perjurious* and *vile Viſitation-Articles*, a moſt miſerable *vexation* to poor *Church-Wardens* all over the Kingdome, who by theſe *netts* were *entangled*, and by their moſt unjuſt *commands* and unlawfull *injunctions* were made a *prey* to their *pernicious practiſes*, and thereby alſo made *forges* and *anvills* for the *Prelates* to hammer all their *torturing taxations* on Gods peoples

A brief deſcription of the High-Commiſſion-Court

The members of the High-Commiſſion-Court duely delineated.

Mat. 5. 20.

The Ex Officio Oath damned.

Church-Wardes freed from their viſitation vexations.

Consciences. But, now, I say, both *this wicked Court* and those their *bastard-bratts* are (by Gods good *providence* and great *mercie*) condemned to return to their *Stygian-Patrons*, from whom they had their first *rice* and *Originall*. And, O, I could wish, with all my heart, that (*in æternam rei infamiam*) *That-Sentence* were set on *this Court*, or that *roome of Lambeth-House* where it was constantly kept, which is mentioned in the prophecie of *Daniel*, namely, that it might be made a *jakes* or *dunghill*, with *this inscription* engraven in *Marble* with fair *capitall letters*. *This *jakes was, once, the High-Commission-Court*. So *hatefull* and *hurtfull*, I say, was that *Court* and its *accursed effects* to Gods people in *this Kingdome*, especially being *backt* and *bouls terd-up* with the *irresistible wrongs* and unavoidable *oppressive censures* of the *Star-Chamber*, whether *godly men* and *women* of all *ranks* and *conditions* that disobeyed the High-Commissions unlawfull Commands, were turned over when *their own Ecclesiasticall Power* was not *prevalent enough* to punish and plague them *so deeply* as their *malice* and *mischief* aymed at: Yea and the *all-overtopping power* of the *Councill-Table* was no small *assailant* of the subjects and *assistant* to the *Prelates* wicked Designes; but, that *tyrannizing Starr-Chamber Court* is by our prudent *Parliamentary Worthies* voted down (as hath been formerly touched) to the *unspeakable comfort* and *freedome* of the Kings *best* and most *loyall* Subjects; and the *immoderate* and *excessive power* of the *Councell-Table* is by the *wisdome* of our most Worthy *Senators* so *ordered* and *restrained*, that we may well hope (by Gods mercie) such things as were *heertofore* frequently done to the *intolerable prejudice* of the Subjects *libertie*, will appear amongst us in *future times* but onely in *Stories*, to give us and our *posteritie* more *just occasion* to bless our God for his Majesties *goodn ss*, and for the *faithfull* and *indefatigable endeavours* of this *present Parliament*.

Dan. 2. 5. & 3. 29.

* The High-Commission-Courts deserved destinie, being the vote of a reverend holy Minister of this Kingdome.

See heer the extreame malice and rage of the Prelates.

The Starr-Chamber Court voted down; and the Councill-Table limited & restrained.

Now, then, put *all* these *last* fore-mentioned *Parliamentary-Mercies* together into one account, and then tell me whether they do not arise to a *mightie summe* and *deep debt* of *everlastingly obliging gratitude* to our *so bountifull* and *open-handed* & *enlarged-hearted* a God to us *so undeserving*, and rather *wrath-provoking* a people, in thus conferring *such high favours*, such incomparable *free kindnesses* on *England* such a *sinfull naughtie Nation*? Yea, tell mee (good Reader) on serious *recollection* and *recogitation* of

Those last great mercies summed up together.

these

theſe moſt *bounteous blſſings*, whether the Lord Jehovah hath not been ſeen moſt conſpicuouſly to *England* above *all Nations* round about it, *On the Mount* of *matchleſs Mercies* (to the ineffable *joy* and *rejoycing* of our Soules) in the *deepeſt gulfes* of our *ſtinging-Staites*. Whether our *God hath not with admirable patience, goodnes, and favour, waited on us that he might be gracious unto us, and exalted himſelf that he might have mercie upon us: for the Lord is a God of judgement, O bleſſed are all they that wiſely wait for him. For, his people ſhall dwell in Sion at Jeruſalem and ſhall weep no more. For, he will be very gracious unto them at the voice of their cry, and when he ſhall hear it, he will anſwer them. And though the Lord give them the bread of adverſitie (for a ſeaſon) and the water of affliction, yet ſhall not their Teachers be removed into a corner any more, but their eyes ſhall ſee their Teachers again.* Thus, O even thus hath our gracious God *directly* dealt with us, thus hath our *Engliſh-Iſraels Sheapherd* of his *late* poor *deſpiſed flock* kept a *careſull watch* over us, who had been els made the *Prelates perpetuall-Aſſes* to bear all their *Romiſh* and *ſlaviſh burthens*. Wherefore with holy *David*, we may *juſtly* and *ingenuouſly* acknowledge; *Thy righteouſnes, O God, is very high, who haſt done great things for us, O God who is like unto thee? Thou who haſt ſhewn us great and ſore troubles, yet haſt quickned us again and brought us up from the depth of the grave. Our lips ſhall greatly rejoyce when we ſing unto thee, and our hearts and ſoules which thou haſt redeemed. Our tongues ſhall talk of thy righteouſneſs all the day long; for they are confounded and brought unto ſhame which moſt ſeditiouſly and ſcelerouſly ſought our deſtruction.* And thus have we *all* moſt perſpicuouſly *ſeen* and *obſerved* how *gracious* and *propitious* the Lord hath been to his *late* moſt *tottering Church*, croſſing her *craftieſt facs* in all their *deepeſt deſignes* & moſt ſublime *imaginations*, leaving them ſtill in the *lurch* and *loſs* when they *ſeemed* to *ſwell* with *higheſt conceipts* of cruell and accurſed *conqueſts* over their *harmleſs brethren*, letting them ſee (if they *wilfully* blind not their eyes) their *big-ſwoln tympanie* of unſufferable *pride* and *arrogancie* to be turned into a *flaſhie ignis fatuus* of *ſelf-deceiving ſubtilties*; and changing all their *vaporous-puffs* of groſs *impiety* into *folly* and *madneſs*

God in the Mount.

Iſa. 30. 18, 19, 20.

England like to have been Romes perpetuall Aſs. Pſal 71. 19, 20 23, 24.

A tympanie of pride

An *ignis fatuus* of ſelf-deceit.

But, now let us proceed to *enlarge* our moſt ſerious *obſervations* on what remains *ſtill* in a moſt *admirable meaſure* heerin, and let

let us yet farther ſee and conſider, how the Lord who is *never-weary of well-doing*, nay who takes *delight* and great *pleaſure* to *pleaſure* his *freely beloved Ones* with his plenteous *benefits*; Of *whom* we cannot ſay as *Eſau* to his Father *Iſaac*; Haſt thou but *one bleſſing*, my Father? but a God who the *more* he *gives*, the *more* he *hath* to *give*, being indeed, an *unexhauſtible ſpring* and *never* to be *dryed* but *ever-overflowing fountain* of all *goodnes* whatſoever. But, withall, take *this note* by the way with thee, good Reader, that as *before*, ſo *now* eſpecially in theſe enſuing *remarkable mercies* thou ſhalt ſee the *rage* and *malice* of the *malignant partie*, marveilouſly interpoſing their *wicked plotts* to croſs and utterly to *fruſtrate*, as much as in them lay, all the *wayes* and *means* of Gods *intended*, yea and *miraculouſly performed mercies* to us, but yet all their *plotts* and *deſperate deſignes* by Gods *good providence*, were ſtill *ſtrangely thwarted* and *timely diſcovered* and *diſappointed*, to our *comfort* and their *ſhame* and helpleſs *vexation*. Let us now then, I ſay, goe-on to ſee how our *glorious Lord* and *King* perſiſts to make us (of *our ſelves*, I confeſſe, and in reſpect of our *Capernaum-like means* of *grace* ſo *unimproved*, the moſt *ſinfull* and *undeſerving Nation* under heaven) the moſt *beloved* and *happieſt Nation* in the *world*. See therefore how our renowned *Parliamentary-Worthies* freed the Kingdome from *that* former *illegall compelling* of the Subject to receive the *order of Knighthood* againſt their will; from the *encroachments* and *oppreſſion* of the *Stannary-Courts* and *Extortions* by *Clerkes of Markets*, from vile *vexations* alſo by *Parkes* and *Forreſts*, which were now by a *Law* reduced into their *right bounds* and *limits*. Yea how they *moved* and *prevailed* with the *King* to ſet forth his *Proclamation* for baniſhing all the *Romiſh Prieſts* and *Jeſuites* out of the *Kingdome* on pain of death upon their *after-apprehenſion* in the Land: Together with an *Act* of *Parliament* for *diſarming* of all *Popiſh-Recuſants* over the whole *Kingdome*, to the great *comfort* and *ſecuritie* of Gods people, who before were in *continuall feare* of their *miſchievous inſurrections*, as being well acquainted with their *rebellious Spirits* on all *advantages*, it alſo being a *Principle of their Religion*, *for the advancement of the Catholick-Cauſe*, *not to keep any plighted faith with Heretickes*; for *ſuch* they account *all* that are not of *their Romiſh* (not *faith*, but) *faction*. Yea that *cage* of moſt *unclean birds*, *Sommerſet-Houſe*, I mean, in the *Strand*,

Gen. 27. 38.

God is an unexhauſted Spring of mercies.

Compelling of the Subject to take the Order of Knighthood, aboliſhed.

Stannary-Courts and Clerkes of Markets rectified.

Parkes and Forreſts alſo rightly ordered.

Prieſts and Ieſuites baniſhed.

Sommerſett-Houſe, that cage of unclean birds cleanſed.

Strand, cleanſed in good *meaſure* of thoſe *Egyptian croaking Froggs*, the *Filthy Capuchin-Fryers* and *Prieſts*, who lay *lurking* there *too long*, like ſo many *muzled Wolves* and *Tygers*: all theſe or the moſt of them *baniſhed* and *tranſported* over-Sea from us: And the *Queen-Mother* of *France*, (the more to free our hearts from *feares* and *diſcontents*) happily alſo *tranſported beyond Sea* from us. About which time alſo to ſettle our *hearts* with *yet more* ſolid *comfort*, and the more *firmly* to conſolidate our *future hoped happines*, it pleaſed the Lord to put into the *hearts* of our moſt noble *Parliamentary Patriots*, to *unite* and *knit* all the *three Kingdomes* of *England*, *Scotland*, and *Ireland*, in a moſt firme *League* and *Conjunction* of *perpetuall love* and *amitie*, and of *mutuall defence* againſt all *malignant Adverſaries* either *domeſtick* or *forrein*: and to confirm *all this* by a particular *act of Parliament*, ratified by a *full conſent* of the *King* and *both Houſes*, together with an *act of abſolute oblivion* of all exceptions and differences whatſoever formerly intervening twixt *Prince* and *people*. Upon which *both Armies* of *Engliſh* and *Scottiſh Souldiers* were ſhortly after moſt *happily* & *peaceably* diſmiſſed and disbanded, to the *high honour* of our *wonder-working God*, and the *unexpreſſible joy* and *comfort* of *both Nations*, thus moſt *lovingly* and *ſweetly* *ſhaking hands* of true *friendſhip* at their *peaceable departure*.

The Queen-Mother of France alſo ſent away.

A moſt happie union between all the three Kingdomes of England, Scotland, and Ireland.

An act alſo of oblivion thereunto annexed.

Both Armies in the North diſbanded.

And for the farther *confirmation* of this our *happines* and due *retribution* of *praiſe* and *glory* to the Lord our God the *authour* of it, there was an *Ordinance of Parliament* for a *day* of *publick* and *ſolemn thankeſgiving* for this *peace* ſo happily concluded between *England* and *Scotland*, which for the *glorie* of God and *honour* of our *King* and *Worthies* in *Parliament*, I have thought fit here to inſert *verbatim* as it was publiſhed.

An Ordinance of Parliament for a day of publick thankſgiving for the peace concluded between *England* and *Scotland*.

VV*Hereas it hath pleaſed almightie God to give a happie cloſe to the treatie of peace, between the two Nations of England and Scotland, by his wiſe providence defeating the evill hopes of the ſubtill adverſaries of both Kingdomes; for which great mercy, it was by the Kings moſt excellent Majeſtie, the Lords and Commons in this preſent Parliament enacted, that there ſhould be a publick thanksgiving*

Auguſt the 17. 1641.

in all the Parish-Churches of his Majesties Dominions: It is now ordered and declared by the Lords and Commons in Parliament, that the time for the celebration of that publick thanks to almightie God for so great and publick a blessing, shall be on tuesday the 7th of Sept. *by prayers, reading and preaching of the Word in all Churches and Chappels of this Kingdome, whereof we require a carefull and due observance; that we may joyne in giving thanks, as we partake of the blessing with our brethren of Scotland, who have designed the same day for that dutie.*

Our brethren of Scotland attested to be loyall & faithfull Subjects.

According to the act of this present Parliament, for confirmation of the Treatie of Pacification between the two Kingdomes of England and Scotland, wherein it was desired by the Commissioners of Scotland, that the loyaltie and faithfulness of his Majesties Subjects might be made known at the time of the publick thanksgiving in all places, and particularly in all Parish-Churches of his Majesties Dominions: Which request was graciously condescended unto by his Majestie, and confirmed by the said Act. It is now ordered and commanded by both Houses of Parliament, that the same be effectually done in all Parish-Churches throughout this Kingdome upon tuesday the 7th day of Sept. *next coming, at the time of the publick thanksgiving by the severall and respective Ministers of each Parish-Church, or by their Curates, who are hereby required to reade this present Order in the Church.*

What said our Arminian foul-mouth'd Priests to this.

And was not the Lord most *gloriously* heer seen in the *Mount of admirable mercie* and *deliverance* to *England* and *Scotland* after such a *marveilous manner* as never *any Nation* could produce *the like parallell* of gracious *providence?* And may we not therefore with holy *David*, Israels *sweet singer confess we have found the Lord (according to his word) a sure defence for the oppressed, even a refuge in time of trouble.* And therefore *they that know thy name will put their trust in thee, for thou Lord hast not forsaken them that have seriously sought thee. Yea, he that is our God is the God of salvation, and unto this God and mightie Lord belong the issues from death.*

God in the Mount.

Psal. 9. 9, 10.

Psal. 68. 20.

Heer also ere I have done with *this mercie*, let me desire the Reader to take notice of the *admirable wisdome* and *justice* of God in thus *clearing* the *innocencie* and *integritie* of his *children*. O, what *bitter aspersions* did the *Prelates*, *Arminians*, and *malignant partie* cast on our *brethren* of *Scotland* at the first, nothing but *traytors* and *rebells* could be heard out of their *slanderous mouths:*

mouths: But, now ſee, I ſay, how *Gods wiſdome* and *juſtice* ordered it, that even *thoſe tongues* that had *ſo taunted them*, yea and in their *pulpits too*, ſhould now be forced even in the *face* of their *Congregations* to give themſelves the *lye*. That of *Job* being herein moſt clearly ratified, that *The poore hath hope and iniquitie ſtoppeth her mouth*: and that alſo of the holy Prophet *David*, which is full to our purpoſe, *That the King and all good men ſhall exceedingly rejoyce and glorie in God; but the mouth of them that ſpeake lyes ſhall be ſtopped.* And now alſo, let me tell thee, courteous Reader, (to make theſe mercies *yet* more *glorious* to the *praiſe* of our God) that in the *interim* that thoſe *two Armies* lay ſo together in the *North*, the peſtilent *Spirits* of the *Malignant partie* lay not ſtill, but were moſt *maliciouſly working* by their *agents* and *inſtruments* (the *Popiſh Lords* and *pernicious Prelates* being alſo *maine ſticklers* in all theſe miſchievous *deſignes*) to *diſaffect* and *diſcontent* his Majeſties *Armie* by *ſcandalous* and moſt falſe *accuſations* and *imputations* on the *Parliament*, thus to engage it for the *maintenance* of their moſt *wicked deſignes* of *keeping up* the Biſhops in their *votes* & *Lordly honours* and *functions*, and by *force* to compell the *Parliament* to *order limit* and *diſpoſe* their *parliamentarie proceedings* in *ſuch* a manner as might *beſt* concurre with the *intentions* of their dangerous and potent *faction*. Now this *plot* of bringing the *Engliſh-Armie* from the *North Southward* to *London* againſt the *Parliament* for the *cauſes* of *ſaid*, having been particularly enquired into and examined both by that noble and vertuous Gentleman M^r *Fynes* and Sir *Philip Stapleton*, with *others*, they made report thereof to the *Houſe of Commons* about *June* 17. 1641. That they found, that for the advancing of the *ſaid plott*, the *Earl of Strafford* had attempted his eſcape out of the *Tower*, and to effect it the better, had promiſed that worthy Gentleman Sir *William Belfore*, then *Leifetenant* of the *Towre* 20000 li. and to marry his *Sonne* to his *Daughter*, and to make it one of the greateſt Matches in the Kingdome; but Sir *Williams loyaltie* was ſuch as not to be corrupted by ſuch baſe bribes. That Captain *Billingſley* was invited by Sir *John Suckling*, (a *ſuckling*, indeed, in *honeſtie*, but not in *treacherie*,) to have employment in this pernicious project; and that one Captain *Chidley* brought down many *inſtructions* to the *Armie*. That Colonell *Goring* ſhould have been *Leivetenant*-

Thoſe ſlanderous tongues of wicked Prieſts forced to give themſelves the lye in their Pulpits. Ieſa. 5. 16. Pſal. 63. 11.

A notable deſign of the Popiſh Lords and Prelates with the Engliſh Armie in the North.

The Earle of *Straford* attempted his eſcape out of the Tower.

Sir *Iohn Suckling* a partie in this plott.

nant-generall of the ſaid Armie, and that the *Prince* and the Lord of *Newcaſtle* were to meet them in *Nottinghamſhire* with a thouſand Horſe; all which Propoſitions came from M^r *Jermine* and were diſperſed and made known by Serjeant Major *Wallis* and Captain *Chidley*. The ſaid *Wallis* having confeſſed alſo that the *French* would aſſiſt them in this their Deſign; and that our *holy* (or rather *hollow-hearted*) Clergie of *England*, whereof the reverend (forſooth) *Biſhops* were the *ringleaders*, would at their own charge *ſet forth* and *maintain* a thouſand horſe; *farr more* than ever they *yet* proffered (by a thouſand) to aſſiſt againſt the barbarous and bloudy *Popiſh* Rebells of *Ireland*: To the addition of their everlaſting *ſhame* and *ignominie* be it ſpoken. Finally, that an intercepted Letter of M^r *Jermines* to M^r *Mountague* imported, that they expected the *Earl of Straford* with them in the *North* (but bleſſed be the Lord, their wicked hope was fruſtrated as aforeſaid) and that for the better completing of theſe their moſt *accurſed deſignes*, *Jermine* much endeavoured to get *Portſmouth* into their hands (as one M^r *Bland* confeſſed) but could not compaſs it. Theſe and ſuch like *plotted deſignes*, for the *ends afore-mentioned*, being farther *diſcovered* and *witneſſed* by ſeverall *depoſitions* of diverſe *examinates*, as the Reader may more fully ſee in the late *Remonſtrance of Ireland*, publiſhed by authoritie of the *Parliament*. But when *this* miſcheivous *deſigne* and *attempt* of theirs, thus to bring on that *Armie* againſt the *Parliament* and *Citie of London* (which they well knew was *all along* a *main* and *ſtrong faſt friend* to the *Parliament*) had been by Gods great mercie *timely* diſcovered, and thereby *utterly fruſtrated* and *prevented*, they preſently undertook and attempted *another deſign* of the *ſame* damnable *nature*, with *this addition* to it, namely, to make the *Scottiſh Armie neutrall*, and ſo to ſit ſtill and let them alone whilſt the *Engliſh Armie* (which they had laboured to *corrupt* and *invenome* againſt the *Parliament* and Citie of *London* by *falſe* and *ſlanderous ſuggeſtions*) ſhould execute their *malice* to the *ſubverſion* of our *Religion*, and the *diſſolution of our long happie government*. Thus, I ſay, did they *plott* and continually *practiſe* to diſturb our *peace* and to deſtroy all the Kings *Dominions*: And for that cauſe had employed moſt *induſtriouſly* their *Emiſſares* and *agents* in them all for the promoting of *theſe* their *deviliſh deſignes*. But by Gods *infinite mercie*,

and

The Prince alſo and the Earl of Newcaſtle were to advance the work.

The French alſo were to aſſiſt in it.

The hot zeale of our holy Biſhops to work our deſtruction

Maſter *Iermines* Letter intercepted.

Portſmouth alſo attempted to be got into their hands.

Another deſign with the Scottiſh Armie alſo againſt the Parliament & Citie of London.

and the *vigilancie* of *ſuch* as were *honeſt* and *well-affected* to *religion*, to *peace*, and the *proſperity of the Parliament*, they were all, I ſay, ſtill (*timely*) diſcovered and defeated, before they could be *ripe enough* for *execution* among us in *England* and *Scotland*. Onely in *Ireland* which was *farther-off*, and full of *Papiſts*, *Jeſuites* and *Prieſts*, they had time to *mould* and prepare their *wicked work*, and had brought it to much *pernicious perfection*. For, not long after, the moſt *bold* and *bloodie rebellion* in *Ireland* brake-out there, which had it not been *timely* revealed and prevented by Gods great *mercie* and good *providence* in the *preſervation* of the *Caſtle of Dublin*, but the very *Eave* before it ſhould have been taken by the *rebels*; the *whole Kingdom* had been fully poſſeſſed by them, the *government* of it *totally* ſubverted, the *true Religion* had been *quite extirpated* and *rooted out*, and all the *Proteſtants* whom the *conſcience* of their *dutie* to *God*, their *King* and *countrey* would not have permitted to joyn with them, had been *utterly* deſtroyed, as in a moſt *lamentable manner very many thouſands* of them (poore ſouls) have alreadie been, as is moſt *fully* and *fearfully* to be ſeen (to the *terrour* and *amazement* of all Chriſtian hearts that read the ſame) both in that Treatiſe, entituled, *Irelands-Tears*, and the *Iriſh-Remonſtrance*. And, indeed, they have, therby, kindled *ſuch* a *fire*, there, and *blown* it into ſuch an *over-ſpreading flame*, as nothing but Gods *extraordinarie bleſſing* upon the *wiſdom* and *endeavours* of *this State* will be able to quench it. And certainly had not God in his great mercie to our *Land* and *Nation* diſcovered and confounded their *firſt deſigne*, for the grand-plot of all *on England* and *Scotland*, we all in *England* had certainly been the *prologue* to this *wofull tragedie* in *Ireland*, and had by this time (and before them) been the moſt *deplorable ſpectacle* of *lamentation* and *wo*, *ruine* and *confuſion* to all *Europe* that ever the *Sun* beheld. And therefore here, me thinks, we may moſt fitly take up that of holy *David*, with a little *inverſion of the* Words to *our ſelves*. *If the Lord had not been on our ſide, now may England ſay* (*and that moſt juſtly*) *if the Lord had not been on our ſide, when men roſe up againſt us; Then had they ſwallowed us up quick, when their wrath was kindled againſt us. Then the waters had overwhelmed us, the proud waves and raging billows had gone over our ſouls. But bleſſed, O, for ever bleſſed be God, that hath not given us over*

Both deſignes timely diſcovered and diſappointed.

The moſt bloodie and barbarous rebellion in Ireland diſcovered.

The great danger of the utter loſſe of Ireland.

The Iriſh-Remonſtrance & Irelands Tears.

England mainly intended to have been the prologue of Irelands miſeries.

Pſal. 124. 1, 2, 3, 4. &c.

as a prey to their devouring teeth.

Sir *Wil. Belfore* put out of his Lieutenantship of the Tower.

Now about this time, it pleased the Lord to permit the *malignant partie* so far to *prevail with the King*, (and among them the Lord *Cottington*, a *Popish Lord*, and *strongly suspected* to be one of the *prime* projecting *heads* of that *faction*) that *Sir William Belfore*, a worthy and noble gentleman then *Lieftenant of the Tower of London* was *displaced* from that *office* of *so* great trust, and the said *Lord Cottington* made *Constable of the Tower*, who presently kept a great *pudder* in the *Tower*, *placing* and *displacing* things therein, *planting Ordinance* on the *wals* thereof, with their *mouths* toward the *Citie*, entertaining *Souldiers* to guard and keep it of very *ill-condition*, and suspected for *Poperie*; all these to the great *terrour* and *amazement* of the *vigilant Citizens of London*, who had still extraordinarie *jealous eyes* on *him* and all his *actions* and *carriages*, and thereupon *complain'd* and *petitioned* the *Parliament* against *him*, and his *demeanour* in the *Tower*, and the *Parliament* moved the *King* most instantly about it; who on their *long* and *urgent importunitie* at *last* so far prevailed with his *Majestie*, that he put the *Lord Cottington* from being *Constable of the Tower*, and chose-in one *Collonel Lunsford* to be *Leiftenant* thereof; a man of an ill *name* and *condition* of *life*, and whom *I my self* knew a *prisoner* in *Newgate*, not very long *before*, for a great *abuse* offered by him to *Sir Thomas Pelham*, now a worthie Knight of Sussex, and at which time of his *imprisonment*, there, it was generally and credibly reported, that upon an *abuse* done by him also to one of the *Officers* of *Newgate* (who had been his very good friend in the time of his *imprisonment*) he *brake prison*, or stole away, and left the poore *Clerk of Newgate* in great *distresse* and *danger* thereby; and a man, indeed, most *justly excepted* against by our *grave parliamentarie Senators*, as most unfit to have *such a trust* and *power* entrusted to him, especially in times of *such great* and *constant fears* and *distractions* of the *State* and *City of London*. Whereupon, *this man* also was *much* and *long* petitioned against, both by the *Citizens of London*, to the *Parliament*, and by the *Parliament* to the *King*, to have him remov'd, and a man of *known* and *approved integritie*, on whom they might *safely* confide, to be chosen into the *place*, and to have the *safe custodie* thereof committed to him. Whose removeall was also, at length *with*

The Lord *Cottington* made Constable of the Tower,

Cottington displaced.

Col. *Lunsford* made Leiftenant of the Tower.

Lunsford also displaced.

much

much adoe condeſcended unto, by his *Maieſtie*, and the ſaid *Colonel Lunsford* put out, the King putting in *one Sir John Byron*, a gentleman though of no ſuch *ill-ſavour* of life as the former, yet not *anſwerable* to the *deſires* of our *prudent Worthies in Parliament*, whoſe *wiſdom* and *circumſpection* fore-ſaw that to be amiſſe in the *choice*, likewiſe, which *much diſcontented* them; and enforced them to petition *his Maieſtie* for his *removeall* alſo, as it was the *joynt deſire* likewiſe of *Citie* and *Countrey*. Here therefore we may now ſee the great *goodneſſe* of our God, in thus *wiſely diſpoſing* and *ordering* things; that though the *malignant partie* ſeemed ſo far to *prevail*, and get *advantages* againſt Gods people, yet even *in theſe* alſo the Lord ſtill *croſt* them and their *deviliſh deſignes*, and *regarded* the *deſires*, and *cleared the fears* of his ſervants for his *own Names ſake*. Much about which time, a moſt *impious* and *malicious-hearted* fellow *audaciouſly* ſent a *letter* to the *Parliament*, directed and endorſed to *that* ever moſt highly *honoured Member* of the *Houſe of Commons*, Mr. *Pim*, a moſt pious *patriot* of his *countrey*, and in it a *filthie freſh plaſter* taken from a *plague-ſore*, expreſſing in the *letter what* it was, and *why* twas ſent, namely, in hope, that the very ſudden *ſight* and *thought* on it (he being, then, in the *Parliament Houſe*) might and would *damp* and *dead* his heart with *fear*, and ſo have infected the *worthie gentleman* to *death*, with it. A copie of which letter I have thought fit here to inſert, that the Reader may ſee the odiouſneſſe of it and this action more fully.

Sir *John Byron* made Leiftenant of the Tower.

Petitioned againſt.

A Plague-ſore plaſture ſent in a letter unto Mr. *Pim*.

The copie of the Letter ſent to Mr. *Pim*, in the Parliament Houſe, with a filthy plague-ſore plaſture in it.

MAſter *Pim*, do not think that a guard of men can protect you, if you perſiſt in your traiterous courſes, and wicked deſignes. I have ſent a paper-meſſenger to you, and if this do not touch your heart, a Dagger ſhall, ſo ſoon as I am recovered of my plague-ſore. In the mean time, you may be forborn, becauſe no better man may be indangered for you.

Repent Traitour.

Which letter was delivered, I ſay, as Mr. *Pim* went into the Parliament. But contrary to the wicked intention of the maſter

Dan 3.

ſter and meſſage, God (whoſe will all his creatures obey, to *ſave* or *ſlay*, as he pleaſeth, as was remarkably evident, in that *fiery fornace ſeven times hotter* than ordinarily, yet not able ſo much as to *ſinge* the *hair* or *clothes* of that *pair royall* of *God-adoring Hebrews* caſt thereinto) preſerved this *Noble Gentleman* from the intended evill thereof. For, this *undaunted* and *conſcience-unſpotted* couragious *Worthie* (like that *magnanimous Romane Camillus* of whom *Plutarch* in his *Lives*, makes mention, who whiles he was delivering his *Embaſſage* to the heathen *Prince* to whom he was ſent by the *Senators* of *Rome*, and with whom the *Romans*, that time, waged war, this Princes Nobles had *ſuddenly* and *unknown* to *Camillus*, ſet a mightie *Elephant* cloſe behind his back, and made it *ſuddenly* and *extreamly* to roar, therby thinking to have *ſtartled* and *frighted* this *famous Romane*, but he was nothing moved therewith, but went-on *ſmoothly* and *undauntedly* with his *Embaſſage*, to the *wonder* and *amazement* of this *Prince* and his *Nobles*, who were mightily taken with the *unbended reſolution* of this *couragious Romane*) ſo, I ſay, this pi-ouſly *valourous-hearted gentleman*, *Mr Pim*, was nothing at all *diſ-heartned* or *diſtempered* at the *ſight* of the *plaiſture*, nor with the wicked *threats* which that *atheiſticall wretch* ſent beſides in the letter to *ſtab* him with his *Dagger* if that *plaſture failed*, God having hitherto preſerved him (and I truſt ſo will) a moſt *loyall ſubject* to his *Soveraign*, and a moſt *prudent* and *paineſull promoter* of the *beſt good* in *Church* and *Common-wealth*. And although it may, peradventure, be objected, that this was but a *private* or *particular* paſſage, and therefore not *ſo pertinent* to our *purpoſe*: yet conſidering the *eminencie* of the *perſon*, and his *employments* and *uſe* in *Parliament* for the *publike good*, and the *tranſcendent malice* and *envie* of that *malignant perſon* whoever he was, ayming at a *publike miſchief* therein, I could not conceive it *impertinent* to the *preſent occaſion*, but very worthy our *obſervation* and *gratification* to God for it. Much about this time alſo it pleaſed the Lord to put into the hearts of the *worthy Citizens of London*, to take into their ſerious conſideration the great *retarding* and *delaying* of the *weightie affairs* of the *Kingdom*, and the unhappie *protraction* of puniſhing *Delinquents*, together with the uncomfortable *reluctancies* and *diſunion* between *both* the *Houſes*, and all this by reaſon of an *ill-affected* potent

Camillus a renowned Romane Captain, *Plutarch* in his Lives.

Mr. *Pims* moſt undaunted ſpirit againſt the plaſture.

Mr. *Pims* due praiſe.

An objection anſwered.

The Citizens of London petition both Houſes of Parliament.

potent and pernicious *destructive partie*, especially in the *House of Lords*, by *Prelates* and *Popish-Lords*, *striving* and *contriving* to *hinder* or quite *make void all good Votes* among them, and to advance *all evill*. Therefore, I say, the *most* and *best-affected* and *pious-hearted Citizens of London* unanimously petitioned *Both Houses of Parliament* touching *those* and *such like* serious and important matters, being, I say, most of them, men of the *best* note and *qualitie* of the *whole Citie* both for *piety* and *ability*. Who went with their Petition to the *Parliament*, in a most grave and substantiall *equipage*, in fiftie or sixtie *Coaches* at the least, and were there most graciously and gratefully entertained both by the *Lords* and *Commons*, and received a most *cordiall* and *comfortable answer* to their Petitions; *which act* of theirs (they being the *samplar* and *pattern* even of the *whole Kingdom*, and upon whom the eyes of the *whole Land* were cast, to be by them *encouraged* and *directed*) begat such an *honest* and *happie emulation* in all the *Counties* of the *Kingdom*, as by Gods great mercie produced most blessed effects to us all, as shall be more *particularly* and *punctually* declared in its proper place.

The Citizens most grave & substantiall delivery of their Petition.

The gracious answer to their Petition.

Not long after also, the honest *Apprentises* of the said *Citie of London* being very sensible of their *Masters sufferings* by those *distractions* in the *Common-wealth*, and the generall *decay* of *trading*, and thereby also of *their own present* and *future* great *discouragements* in their *hope* of comfortable *subsistence* and *livelyhood* when they were to be *free-men* of the *Citie*, if these *inconveniences* continued: They also hereupon took the *courage* and *resolution* to exhibite their Petition to the *Parliament* for speedy and timely redresse of *these encroaching* and *growing evils*. Which *act* of theirs was so *modestly* and *orderly* managed by them, that the *Parliament* received their *petition* most *courteously*, and returned them a very *fair* and *favourable answer*, in brief, for the present, with promise of a more *full* and *satisfactorie* answer in convenient time. After whom also, the *Porters of London*, pinched with extreme povertie by reason of the *decay* of *trading*, were thereby necessitated, and by Gods providence *thousands* of them *stirred up* and *stimulated* to petition the *Parliament* for speedie redresse of their *present pressures*, whose Petition also was very *lovingly* received by the *Parliament*, and they received a *well-pleasing* replie for the present. Now what an *admirable*

The Apprentises of London do likewise petition.

The Porters of London also do petition the Parliament

mirable and *rare effect* theſe Petitions produced, to adde moſt juſtly to *this catalogue* of our *parliamentarie mercies*, this ſubſequent paſſage ſhall clearly demonſtrate to the godly Reader, *viz.* Not long after a certain *convenient number* of *Apprentiſes* being very *modeſt* in *carriage*, and *well-ſpoken* young men, went very *civilly* and *peaceably* to Weſtminſter to the Parliament for a *further ſatisfactorie anſwer* to their Petition, as was promiſed to them. But it pleaſed the Lord it ſo fell out, that *that deſperate* and furious *Collonel Lunsford*, and very many *ruffian-like fellows* with him, being at that time in Weſtminſter-hall, and there walking up and down, at laſt took occaſion by *uncivill* and *provoking words* to the ſaid *Apprentiſes* and *Citizens* at that time alſo walking there, to make a great *diſturbance* and *hubbub* among them, and from *mocking* and *jeering* of them, and *quarreling* about *Biſhops* (whom the *Apprentiſes* and *Citizens* had, indeed, petitioned againſt in all their Petitions) threatning thoſe that durſt *once ſpeak* againſt their *reverend Biſhops*, at laſt they drew out their *ſwords*, and the ſaid *Collonel Lunsford* and his quarrelling *comrades* flew in the faces of the *Citizens*, and *furiouſly* beat them out of Weſtminſter-hall before them, being all *unweaponed*, and *coming onely* in a *fair* and *unoffenſive manner* (as aforeſaid) to receive an *anſwer* to their *petition*; and as they departed home from Weſtminſter by *Whitehall*, they were there again moſt *groſly abuſed* and beaten by the *Courtiers*, and ſuch like, ſo that divers of them were *ſorely wounded*, and ſome thereby *killed* by them. Whereupon, the next day (theſe things falling-out about *Newyeers-tyde*, or in *Chriſtmaſ-holydayes*) very many *Citizens* and *apprentiſes* went again to Weſtminſter armed, and better prepared than the *day before*, for ſuch affronts, if any were offered to them. But now ſee how it pleaſed the Lord it ſhould come to paſſe, ſome of the *Apprentiſes* and *Citizens* were again affronted about *Weſtminſter-Abbey*, and a great *noiſe* and *hubbub* fell out thereabouts, *otherſome* of them watched (as it ſeems by the ſequell) the *Biſhops* coming to the *Parliament*, who conſidering the great *noiſe* and *diſquiet* which was by *land* all about *Weſtminſter*, durſt not come to the *Parliament* that way for fear of the *Apprentiſes*, and therefore intended to have come to the *Parliament* by *water* in *barges*; but the *apprentiſes* watched *them that way* alſo, and as they thought

The Apprentiſes of London go again to the Parliament for an anſwer to their Petition.

Are greatly affronted.

The Biſhops the cauſe of the quarrell.

Citizens abuſed at Whitehall by Courtiers there.

1641.

A great diſturbance and hubbub at Weſtm. Abbey the next day.

thought to have come to *land* were ſo *pelted* with *ſtones*, and *frighted* at the *ſight* of ſuch a company of them, that they durſt not land, but were *rowed back* and went away to their *places*. Now, ſee herein, good Reader, a moſt notable *over-powering impreſſion* of divine *providence* on *this buſineſſo*, and learn *hence* ſo much wiſdom as not to deſpiſe *ſeeming contemptible things* and *ſmall beginnings*, as I have formerly touched on a like occaſion. The ſe *lordly* and *loftie Prelates*, (among whom, and a *prime one too*, it ſeemed, was that ſupercilious *Arch-prelate* of York, Biſhop *Williams*) took foul *ſcorn* and high *indignation* at this affront by *Boyes* and *prentiſes*, thus to be debarred from the *Parliament*, eſpecially fearing leſt any thing might paſſe in the *Houſe* againſt them, touching their *lordly dignities* by their *abſence*, on which they had great cauſe to keep continuall *jealous-eyes* and vigilant *watch*, they now ſtanding on very *tickliſh terms* with the *State*, and being ſo *perpetually* and *univerſally* petitioned againſt from *all parts* of the *Kingdom*, as a *prime branch* of the *malignant partie*, and ſpeciall *perturbers* of all good for *Church* or *Common-wealth*; therefore, I ſay, being *vext* to the *heart*, and *deeply ſtung* with *diſcontent*, they *vowed revenge*: and thereupon gathered together into their *ſecret Conclave* full fraught with *Stygian rancour* and *rage*, and aſſiſted, no doubt, with *ſome Jeſuiticall influence* of *Romiſh ſpirits*, they *contrived* and *contracted* a *peice* of *miſchief* or *miſchievous petition* to the *King* and *Houſe of Peers*, which they wholly intended againſt the happy and *ſucceſſefull proceedings* of the *Parliament*, but our good God diverted it to *their own* further *ruine* and *deſtruction*. Now that you may ſee *their own act* and *deed atteſted* and avouched under *their own hands*, I have thought fit here to inſert it, *verbatim*, as they themſelves penned and exhibited it to the King.

The Biſhops are frighted from the Parliament by apprentiſes by land & water.

The moſt remarkable event of that affront to the Biſhops.

The Biſhops juſt fears and jealouſies of their downfall.

The Biſhops do petition the King & Peers touching their grievances.

To the Kings moſt excellent Majeſty, and the Lords and Peers now aſſembled in Parliament.

The humble Petition and Proteſtation of all the Biſhops and Prelates now called by His Majeſties Writs to attend the Parliament and preſent about London and Weſtminſter for that Service.

THat *whereas the Petitioners are called-up by ſeverall and reſpective Writs, and under great penalties to attend the Parliament,*

and have a clear and indubitable right to vote in Bils, and other matters whatsoever debateable in Parliament, by the ancient customes, Laws and Statutes of this Realm, and ought to be protected by your Majestie, quietly to attend and prosecute that great Service. They humbly remonstrate and protest before God, your Majestie, and the noble Lords and Peers now assembled in Parliament, that as they have an indubitate right to sit and vote in the House of the Lords; so are they, if they may be protected from force and violence, most ready and willing to perform their duties accordingly. And that they do abhominate all actions or opinions tending to Poperie, and the maintenance thereof; as also all propension and inclination to any malignant partie, or any other side or partie whatsoever to the which their own reasons and conscience shall not move them to adhere. But, whereas they have been at severall times violently menaced, affronted and assaulted by multitudes of people in their coming to perform their services in that Honourable House, and lately chased away and put in danger of their lives, and can find no redresse or protection, upon sundrie complaints made to both Houses in these particulars. They likewise humbly protest before your Majestie, and the noble House of Peers, that saving unto themselves all their rights and interests of sitting and voting in that House at other times, they dare not sit or vote in the House of Peers untill your Majestie shall further secure them from all affronts, indignities and dangers in the premises. Lastly, whereas their fears are not built upon phantasies and conceits, but upon such grounds and objects as may well terrifie men of good resolutions, and much constancie. They do in all dutie and humilitie protest before your Majestie and the Peers of that most honorable House of Parliament, against all Laws, Orders, Votes, resolutions, and determinations, as in themselves null, and of none effect, which in their absence, since the 27th. of this instant moneth of December, 1641. have already passed; as likewise against all such as shall hereafter passe in that most honorable House, during the time of this their forced and violent absence from the said most honorable House; not denying, but if their absenting of themselves were wilfull and voluntarie, that most honourable House might proceed in all their premises, their absence or this protestation notwithstanding. And humbly beseeching your most excellent Majestie to command the Clerk of that House of Peers to enter this their petition and protestation among his Records.

They will ever pray to God to blesse, &c.

The Bishops Petition and Protestation to the King and Peers.

Jo. Eborac. Tho. Duresme. Rob. Co. Lich. Jos. Norw. Jo. Asa. Guli. Ba. & Wells. Geo. Heref. Rob. Oxon. Ma. Ely. Godfr. Glouc. Jo. Peterburg. Morris Landaff.

This *petition* and *protestation* being thus exhibited to his *Majestie*, the *King* was pleased to send it immediately to the *House of Peers*, who having seen and perused it, were forthwith *highly offended* with it, and so sent it *immediately* to the *House of Commons*; whereupon *both Houses* met in the *painted Chamber*, at a Conference there, and after it, accused *those* 12. *Bishops* of *high treason*, for endeavouring to subvert the *fundamentall Laws* of the Realm, and the very being of *Parliaments*; whereupon they were by the *Lords* sequestred from the *Parliament*, and *imprisoned*, ten of them in the *Tower*, and (for their *age sake*) two of them committed to *custodie* to the *Black-Rod*. Thus was the *Parliament* most happily freed of 12. *of them* at *one clap*: And thus, I say (ever blessed be the Lord our God for it) that which the *Parliament long desired*, and the *well-affected* people over the *whole Kingdom so long* and so *unanimously petitioned* for (even the *extirpation* of the *Bishops* out of the *Parliament*) but could not well tell how to *accomplish* it, God hath made *themselves agents* and *actors* of to *their own* just *shame* and *sorrow*, but to the *high content* and *rejoycing* of all Gods faithfull *children* and *servants*. And, certainly, if ever, here was a most *visible print* of Gods *over-powring providence* crossing these *Prelates* craft, paying them in *their own coyn*, and most clearly manifesting himself *to behold all the high things of the earth, and that he onely is King over all the children of pride*.

Twelve Bishops impeached of high treason, and imprisoned in the Tower.

Quod nequit ingenium Deus fecit.

Job 41. 34.

And yet (give me leave, good Reader, to give thee this *one note* by the way, of *no small consequence* and *concernment*, touching these our *present Prelates* of *England*) notwithstanding all the most evident and undeniable *manifestations* of Gods *arrows* of *wrath* and *high displeasure* shot against them all, partly for their *craft* and *cruelties* exercised against Gods *faithfull-ones*, and partly for the *Laodicean-temporizing coldnesse* and *security* even of the *very best* and most *moderate* of them all, without exception of *any one*, who have rather chosen (like the *accursed*, yea *bitterly accursed rulers of Meros*) to *lie still*, to *sleep* in a *whole skin*, enjoy *quietly* their *fat Bishopricks*, and *lordly dignities* and ease therein,

Mark this note well.

1. Craft and cruelties.

2. Laodicean securitie. Judges 5.

therein, than with noble and renowned *Queen Hester*, who, in the cause of her *afflicted* people the *Jews*, resolved (in a far more *certain danger*, every way, than they could have been liable to) to *hazard her life* and *honours*, with an, *If I perish, I perish*, (ah *shame, unexpressible shame* to them all, that a *weak-woman* should *out-strip them all* in a *masculine heroick spirit* for her *religion* and *people*) than like her, I say, to expose their *rich revenews*, much lesse their *very lives* as *she* did *hers* (tell me, I say, of *one* among them *all*, that did thus) to *danger* or *losse*, to *adventure* the *safe-guard* and *welfare* of the *Church* and *children* of God, which they saw daily so *overtop't* by *rank* and *growing poperie* and *atheisme*. Which *lazinesse* and *coldnesse* of theirs, though they *sleightly* passe it over as a *small sin* or *no sin* at all; yet Christ himself our blessed Saviour tells them, they are no lesse than *down-right Antichrists*, even *flat* and *false enemies* of the Lord Christ, as is clear, (Matth. 12.30.) by our Saviours own words. *He that is not with me, is against me.* Which being so, let them *all* (even the *best* and most *moderate* among them) take heed of *that* fearfull *sentence* of the Apostle. *If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha. Even, accursed with a most bitter curse.* And how can *these Prelates* say, truly, that they *love* the Lord Christ, when they either so *palpably persecute* him in his *beloved members*, or at least, *egregiously slight* and *disrespect* him, in suffering his *holy cause* and *faithfull servants* to be so *discountenanced* and *trampled upon*, as they have been *these many yeers*, especially *of late*. And yet, I say, in all this so dangerous and *double-guilt* and *deep-die* of grosse *impietie* in them (which indeed is *the note* I aym at, and is the *wonder* and *admiration*, mixt with *grief* of my *soul*, to see and consider) that even the *very best* of them hath not *to this very day* given us the least *print* or *expression* of true *repentance* and godly *remorse* of *soul* and *spirit*, for these so *great* and *grievous* sins of *theirs* of *crueltie* and *securitie*, or *carelesnesse* of Gods *people* and their *religion*; but even the *best of them* still, I say, *suffering* the *Gospel* of *grace* and *truth* to *sink* or *swim*, what car'd they, so they may be *quiet*, and be thought *great Clerks*, *rare disputants* against *Popery* in *words* and *writings onely* (yet oft *jugling* with us *therein too*) and the *wise* and *moderate* men (forsooth) of the *world*. Yea, I say, *so far* are some of them from *cordiall remorse* and *penitencie* for those

O how far short came all our best Bishops of noble Q. *Hester* in her zeal and courage for God and his Saints!

1 Cor. 16, 22.

Here is the pith of the note, which I desire thee to mark.

The great impenitencie of our Prelates.

thoſe *accurſed abhominations* aforeſaid, that * *one* of their moſt *moderate, wiſe men* of *peace*, ſince his being in *priſon* in the *Tower*, hath not been aſham'd with his accuſtomed *rhetorically-glorious* and *ſmoothly painted phraſes* to daub over his *great-guilt* of *conſcience*, eſpecially in point of *ſecurity* and *careleſneſſe of Gods truth* forementioned by me. O theſe *men* of *peace* (forſooth) how have they forgotten even *hypocriticall Jehu's* aſſeveration, *What peace, ſo long as the whoredoms of that Romiſh Jezebel are ſo many and ſo miſchievous amongſt us?* Yea I ſay again to him in particular, he ſhould have had *no peace* with *Rome*, as well as he wrote of the *no peace of Rome*: thus, I ſay, *theſe* our *holy Fathers* of our *Church*, forſooth, theſe our *lordly Prelates*, who with *Biſhop White*, muſt be counted *Princes too*, have carried themſelves in *thoſe* their *great evils*; The Lord in mercie *timely* take from them their *ſuch* a *heart of ſtone*, and give them a *heart of fleſh*, and *clear* the *eyes* of their *underſtanding* ſo wilfully blinded, that they may with thoſe two honeſt *ſelf-denying* and *humble-hearted Biſhops* in *Scotland*, (* whom *Biſhop Hall* ſcoft and jeer'd at for it) with *ſelf-denying ſhame* and *ſorrow* repent their horrible *impietie* to God and his *Church*, and abhor *ſuch* a *princely pompous function* (never of Chriſts *inſtitution*) *as* (even inevitably, for ought I can yet ſee to the contrary) occaſions ſuch *faction* and *defection* from *ſincerity* and *truth*. Which, if they labour not *timely* and *truly* to expreſſe, they muſt *pardon* me if I *beleeve* it were *moſt juſt* with our God, if he ſhould raiſe up againſt them in their *impenitencie*, ſuch a juſt *judge* as godly *Ezra* records, even that *heathen* yet (ſurely) *honeſt-hearted* King *Darius* to have been, in that *noble* and *renowned ſentence* of his, whoſe words are theſe. *I have made a Decree, that whoſoever ſhall alter this word* (*namely of re-erecting and building-up again the old* materiall-Temple at Jeruſalem*) *let timber be pull'd down from his houſe, and being ſet up as a jibbet*) *let him be hanged thereon; and let his houſe be made a dunghill* (*or jakes*) *for this*. See here, *for This*, onely *for This*. What *This?* Why onely for daring ſo much as to alter the *Kings honeſt reſolution*, as aforeſaid. But he goes on in the 12. verſe. *And the God that hath cauſed his name to dwell there, deſtroy all Kings and people* (*note this emphaticall expreſſion of this honeſt King*) *that ſhall put to their hand to alter or deſtroy this Houſe of God* (ah *ſhame* to our *guilty Prelates* herein) *which is at Jeruſalem;*

* Bp. *Hall* (a moſt fierce, but fruitleſſe ſtickler for Dioceſan Epiſcopacie) in a book of his lately printed and publiſhed in his own defence.

2 Kin. 9. 22. Bp *Halls* Peace of Rome.

Two Scottiſh Biſhops renounced their Biſhopricks, as an Antichriſtian function.

* In his defence of Epiſcopacie.

Ezra 6. 11, 12.

*O how much more precious are the living temples of the holy-Ghoſt, which, our Prelates have been ſo far from building up, that the worſt of them have laboured to pull down and deſtroy; the very beſt of them have lazily and careleſſly ſuffered to be deſtroyed.

of the *House of Commons*, wherein you shall find the *true* and *genuine description* of it to the *full*, which is this.

January, 17th, *being Munday*, 1641.

A Declaration of the House of Commons, touching a late breach of their Priviledges, set forth by themselves.

The great desigue of Ian. 4. 1641. exactly described.

A Serjeant at Arms sent from the King to apprehend the five Gentlemen accused of high treason.

The King himself went to the Parliament with 500 attendants Papists & others.

The Souldiers demeanour about the Parliament-door.

VVHereas the *Chambers, Studies, and Trunckes of Mr* Denzill Hollis, *Sir* Arthur Haslerigg, *Mr* John Pim, *Mr* John Hampden, *and Mr* William Strode, *Esquires, Members of the House of Commons, upon Munday, the third of January*, 1641. *by colour of his Majesties Warrant, have been sealed-up by Sir* William Killigrew, *and Sir* William Flemen, *and others, which is not onely against the priviledge of Parliament, but the common liberty of every Subject. Which said Members, afterward, the same day, were, under the like colour, by Serjeant* Francis, *one of his Majesties Serjeants at Arms, contrary to all former presidents, demanded of the Speaker, sitting in the House of Commons, to be delivered to him that he might arrest them of high Treason. And whereas, afterward, the next day (being the 4th of Januar.* 1641.) *his Majestie in his royall person came to the said House, attended with a great multitude of armed men in War-like manner, to the number of about five hundred, both Souldiers, Papists and others, all of them armed, with swords, and Pistols, and other weapons, Who all came up to the very doore of the House, and placed themselves there, and in other parts and passages neer to the said House, and divers of them pressing to the doore of the said House, thrust away the doore-keepers, and placed themselves between the said doore and the ordinarie attendants of his Majestie, holding up their swords, and some holding up their pistols ready cock'd, neer the said doore, and saying, I am a good marks-man, I can hit right I warrant you, and they not suffering the said doore (according to the custome of Parliament) to be shut, but said they would have the doore open; and if any opposition were against them, they made no question, but they should make their partie good, and that they would maintain their partie; And, whensoever any Members of the House of Commons were coming into the House, their attendants desiring that room might be made for them, some of the said Souldiers answered,*

ed, *A Pox of God confound them: and others ſaid, A Pox take the House of Commons, let them come and be hang'd, What adoe is here with the House of Commons. And ſome of the ſaid Souldiers did likewiſe violently aſſault, and by force diſarm, ſome of the attendants and ſervants of the Members of the House of Commons, waiting in the room, next the ſaid door, and upon the Kings return out of the ſaid House, many of them by wicked oaths, and otherwiſe, expreſſed much diſcontent that thoſe Members of the House (for whom they came) were not there; And others of them ſaid, When comes the word? but no word was yet given. As they thus ſtood without, at the door, to the great terrour and diſturbance of all the Members then ſitting, and according to their dutie in a peaceable and orderly manner treating of the great affairs of England and Ireland, and his Majeſtie having placed himſelf in the Speakers chair, he demanded of them the perſons of the ſaid Members to be delivered unto him, which is a high breach of the rights and priviledges of Parliament, and inconſiſtent with the liberties and freedom thereof. But the King not finding thoſe foreſaid Members, whom he came for, in the House (for they were purpoſely abſent, with the conſent of the House on ſtrong ſuſpition of the ſaid intended event) as he expected; thereupon, he roſe out of the Speakers chair, and departed from them without any farther moleſtation; whereupon, the Souldiers and Cavaliers at the door, ſeeing the King coming forth, cried out, a lane, a lane, and ſo went all away. After which, ſome of them being demanded what they thought the ſaid companie intended to have done; anſwered, That, queſtionleſſe, in the poſture they were ſet, if the word had been given, they ſhould have fallen upon the House of Commons and have cut all their throats* (horreſco referens; Quis enim talia fando, temperet à lachrimis.) *All this being fully proved to be moſt true, upon ſeverall examinations taken the ſame January the 7th, before a Committee, then appointed by the House of Commons to ſit in London. In which interim, a printed paper, in the form of a Proclamation, bearing date, the 6th of Jan. 1641. iſſued out, at Weſtminſter, or Whitehall; for the apprehending and impriſoning of them, therein ſuggeſting that through the conſcience of their own guilt, they were abſent and fled, not willing to ſubmit themſelves to juſtice. The Parliament did therefore declare, that the ſaid printed paper is falſe, ſcandalous and illegall, and that notwithſtanding the ſaid printed paper, or any Warrant iſſued out, or any other matter yet appearing againſt them, or any*

The Souldiers moſt audacious and accurſed ſpeeches.

The Parliament attendants and Servants about the doore diſarmed by force.

The King placed himſelf in the Speaker of the Parliaments chair.

The plot bleſſedly croſt by the abſence of the gentlemen.

The King departed out of the Parliament

The main intention of this great & grievous deſigne.

A Proclamation publiſhed at Weſtm. againſt thoſe Parliament-Worthies.

Voted to be a ſcandalous & illegall paper.

Those worthy gentlemen justified by the Parliament.

any of them, they may and ought to attend the service of the said House of Commons, and the severall Committees now on foot. And we do further declare, that the publishing of severall Articles purpourting a form of a charge of high treason against the Lord Kimbolton, *one of the Members of the Lords House, and against the said Mr* Hollis, *Sir* Ar. Haslerigg, *Mr* Pym, *Mr* Hampden, *and Mr* Strode, *by Sir* Will. Killigrew, *Sir* Will. Flemen, *and others in the Innes of Court and else-where, in the Kings name, was a high breach of the priviledge of Parliament, a great scandall to his Majestie and his government, a seditious act manifestly tending to the subversion of the peace of the Kingdom, and an injurie and dishonour to the said Members, there being no legall charge or accusation against them.*

A brief congratulatory for Gods mercie in this their so great a deliverance.

Recollect now then (good Christian Reader) thy *sad* and *serious thoughts*, and muster-up thy most exquisite *meditations* on this so *ponderous* and *weightie a passage* of Gods *admirable providence*, and *protection* of *his own parliamentarie-Worthies* (for so, me thinks, I may fitly *call* and *count* them) and tell me whether God was not *wonderfully* seen here in the *Mount of straits*, to turn it (in a moment) to a *Mount of deliverance* to his faithfull *Servants*; yea, and in them, to the *whole Kingdom?* whose *weal* or *woe* (as we all are or ought to be most sensible) was *wrapt-up* in them, being the *representative Bodie* thereof; And when thou hast *fully* and *feelingly* recogitated and ruminated on this *exuberant parliamentarie-mercie*, tell me, I pray thee, whether thou and I and all true *English-hearts* have not most *redundant reason* and *copious occasion* with blessed *Moses*, a little before his *death* (and *dying mens words* ought to make *deep impression* of *credence* in our *hearts*) to confesse and acknowledge, *That there is none like unto the God of Jesurum, who rideth upon the heavens in the help of his beloved-ones, and in his excellencie on the skie. The eternall God is their refuge, and underneath them are his everlasting armes, and he shall thrust their enemies before them. And they shall know that it was thy hand (O Lord) and that thou onely hast done it; and that though they have cursed, yet thou hast blessed, and that when they arose thou mad'st them asham'd, but hast caused thy servants to rejoyce. Yea and hast carried them on Eagles wings (far and free from danger) and hast brought and placed them neer to thy self.* Yea, I say, again, *now*, if *ever*, those noble and renowned *parliamentarie-*

Deut. 33. 26, 27.

Psal. 109. 27, 28.

Exod. 19. 4.

Worthies

Worthies found that of *Solomon* moſt true. *That the Name of the Lord is a ſtrong towre: the righteous run into it, and are ſafe.* To conclude this, therefore, let the *gratefull* and *gracious conſideration* of *this* ſo *great a deliverance* cauſe me and thee, and them all whom it *ſo neerly* and *peculiarly concerns*, to break-out, with holy *David*, that *ſacred* and *ſugred Singer* of *Iſrael*, and to ſay, *O give thanks unto the Lord, and call continually upon his Name. Sing unto him, O ſing Pſalms to his great Name, and talk of all the wondrous works which he hath done, and all the glorious judgements of his mouth.* Pſal. 105. 1, 2, 5.

Now after this ſo *terrible affront* and *diſturbant affright* to the *Parliament*, it pleaſed thoſe *pious* and *prudent Worthies of both Houſes* for a ſpace to adjourn their ſitting at *Weſtminſter*, and to turn *Both-Houſes* into a *grand Committee*, and for their greater *ſafetie* and *aſſurance* from *Popiſh-plots* and *combinations*, to ſit in the *Citie of London*, in the *Grocers-Hall*. Where, by Gods *mercie* and moſt *ſafe protection* they were moſt *cheerfully guarded* every day by the *train'd-Bands* of the *Citie*, and extraordinarie *lovingly entertained*, and moſt *reſpectively uſed* according to the *high merit* of their *Worth* and *work*, and unto *theirs* and *our* high *content* and ſingular *comfort*. The Parliament adjourned and turn'd into a Grand-Committee at London in the Grocers Hall.

In which interim of their ſitting in *London*, very many of the *well-affected* and faithfull *Miniſters* of *London* unanimouſly petitioned the *Parliament*, both for choice of an *Aſſembly* for ſetling *Church-diſcipline*, and for the ordering of a *Monethly faſt* throughout the *whole Kingdom*, untill the *diſtreſſes* of *Ireland* and the *diſtractions of England* were by Gods *mercie* graciouſly *quieted* and *compoſed*. Which *petition* of theirs in *both* thoſe *materiall branches* thereof, was moſt favourably entertained by the *Parliament*, and received a deſired anſwer; the Aſſembly of *Divines* being now by *vote in Parliament* fully reſolved on, and all of them nominated for all the *Counties* throughout the *Kingdom* for their adviſe to the *Parliament* for ſetling and ordering the *pure worſhip* of our God, and *true Apoſtolicall diſcipline*; Wherein, the Lord grant they may all be as *meek-hearted*, gracious, and faithfull as *holy Moſes* was, to do *nothing* therein (no not in the leaſt particular thereof, eſpecially in Gods *worſhip*) but moſt *punctually* according to the *pattern* of the Apoſtles practiſe and precepts, no queſtion *fully* and *ſufficiently* to be found The Miniſters of London petition the Parliament for an Aſſembly and a monethly Faſt. An aſſembly of Miniſters reſolved on in Parliament.

A monethly Faſt proclaimed all over the Kingdom.

found in Gods *Word*. The *Monethly faſt* alſo was *ſpeedily* put in practiſe all over the *Kingdom*, which being as it were a *ſpirituall Militia* (as a *reverend* and learned *Divine* of our *Citie* calls it, moſt properly) puts the *Kingdom* into a *ſpirituall poſture* of a *God-pleaſing* holy *warfare* (if religiouſly kept both *for ſin* and *from ſin*) that we may, as it were, *even fight* and *contend* with God by *prayers* and *tears*, by *ſighs* and *groans*, as good *Jacob* was ſaid thus to *wraſtle* with God, yea and may be *prevailers* with God for a *bleſſing* on our *Land*, our *King* and *Parliament*, *Church* and *State*, and thus alſo at length, may *prevail* with *men*, even againſt all the *enemies* of our *peace* and *proſperitie* both *domeſtick* and *forrein*. *Domeſtick*, I mean our *imbred ſins*, baſe luſts, and corruptions; *Forrein*, that is, *treacherous projectors*, and *clandeſtine malignant emulatours* of our *happineſſe* both at *home* and *abroad*. And are not here two *parliamentarie-mercies* more of moſt high concernment; and ſuch as give us *ſtrong* and *irrefragable aſſurance* that *God is with us, and will be with us* (if they be *rightly* and *religiouſly* managed) *and then we need not fear Who is againſt us*. Yea, then (as the Prophet ſaid) *They are moe that are with us than thoſe that be for our enemies. Yea, even the Lords legions of chariots and horſemen of fire round about us, to defend us, and to conſume them*. Whereby we may even alreadie triumph and exult with pious *Paul*, and truly ſay, *Thanks be unto God who hath given us victory; yea and made us more than conquerors through Chriſt, in whom he hath freely loved us*. But to proceed.

Rom. 8. 31.

2 King. 6. 16, 17.

1 Cor. 15. 57.

In this time alſo of the *Parliaments* ſitting in *London* by a *grand-Committee of both Houſes*, the *ſtout-hearted* and *well-minded Ship-maſters* and *Marriners* to ſhew their *love* and *loyaltie* to the *King* and *Parliament*, exhibited their Petition to the *grand Committee*, and therewith alſo their *votes* and *deſires* full of *courage* and *candor* to ſerve his *Majeſtie* and the *Parliament* to the *utmoſt* of their *power*; which their *readineſſe* and *cheerfulneſſe*, therein, was moſt *lovingly regarded*, both by the *Lords* and *Commons*, and ſhortly after *a fair* and *fit occaſion* was offered to make uſe of their *love* and *ſervice* therein, which they moſt *really* manifeſted to the *full*, as now you ſhall hear.

Ship-maſters and Sea-men petition the Parliament, and proffer their ſervice to it on all occaſions.

The time being now *expired*, and *the laſt day* of the *Parliaments adjourning* from *Weſtminſter* being now come, *Jan. the* 11. 1641. being *Tueſday*, and their *juſt jealouſies* and *fears* being

Tueſday, Jan. 11. 1641.

many

many and *great*, eſpecially by that *ſo late* high breach of *priviledges of Parliament*, mentioned, *Jan. the* 4th, and our *Worthies*, now, of neceſſity to return to *Weſtminſter*, the *noble* and *renowned City of London* moſt *cheerfully* and *voluntarily* proffered their beſt *ſervice* and *abilities* to *attend* and *guard* them by *land* to the *Parliament* at *Weſtminſter*, and by Gods aſſiſtance to ſecure them from *danger* all the way by *land*, to which purpoſe the *City Captains* had commanded their *train'd-bands* and *Officers* at *armes* to prepare themſelves thereunto, and their *Muſketteirs* with *powder* and *bullets*, and *pikemen* with *gliſtering* arms, which was performed in a *moſt gallant* and *martiall manner*; and thus our *parliamentarie* noble, grave *Senatours* both *Lords* and *Commons* were in their *coaches* ſafely (by Gods mercie) *conducted* and *attended* to the *Parliament* by *land*. By *water* alſo the ſame day, the *ſtout* and *couragious Ship-maſters* and *Marriners* had *ſuddenly* and moſt *bravely* made ready a great number of *long-boats* and ſuch like *veſſels* furniſhed with *peices* of *Ordnance*, *Muskets*, and other *Sea war-like inſtruments*, their *veſſels* alſo gallantly adorned with *flags* and *ſtreamers*, together with *Martiall-muſick*, *Drums* and *Trumpets*; ſo as it was a moſt *admirable* rare *ſight* to *ſee* and *hear* their *carriage all along*, and when they came to *Whitehall* and the *Parliament Houſes*, and underſtood that the *parliament-Worthies* were ſafely there arrived. O how bravely did the *train'd-bands* by *land*, make their *thick* and *quick volleys* of *ſhot eccho* in the *ayre*, and the *valiant Sea-men* let flie their *thund'ring ſhot* both *great* and *ſmall* by *water*, their *trumpets ſounding*, and their *Drums beating* in ſuch a *triumphant* and *congratulating manner*, as could not poſſibly, but *ſtrike-dead* with *terrour*, *amazement*, and *vexation* the *hearts* of the *Popiſh*, *prelaticall* and *malignant partie*, that either *ſaw* or *heard* it, or *heard of it*, but *contrariwiſe*, as muſt needs *extraordinarily exhilarate* and *rejoyce* all the *loyall* and *honeſt hearts* of Gods people that *beheld* it, or *heard* of it. And as this was a *ſingular teſtimonie* of the *cordiall affections* of the *Citie* and *Sea-men*, and highly *advancing* the *glory* of God, who thus put into their *hearts* to expreſſe their *faithfulneſſe* and *thankfulneſſe* to *God*, our *King*, and the *Parliament*, under whom, and by whom, we enjoy the *Goſpel* of *peace* and *peace* of the *Goſpel*, in ſuch *rare* and *fair tranquillitie* and *ſeremtie* above *all Nations* in the *world*. And for the *ratification* of

Our Parliament-Worthies moſt bravely attended to Weſtm. by land.

And by water.

A brief deſcription of the brave carriage of the Souldiers and Sea men by land and water.

Terror to the malignant partie; But joy and comfort to the godly.

The legality of the acts aforeſaid by land & water.

of all this to be *warrantable* and *legall* to be done; I have thought fit here to inſert the Vote of the Parliament publiſhed by their authority.

Ian. 8th, 1641.

At the Committee of the Houſe of Commons appointed to ſit in London to conſider of the ſafety of the Kingdom and Citie of London, and of vindicating the priviledges of Parliament.

Reſolved upon the Queſtion.

THat the actions of the Citizens of London, or of any other perſon whatſoever, for the defence of the Parliament, or of the priviledges thereof, or the preſervation of the Members thereof, are according to their dutie, and to their late Proteſtation and the Laws of this Kingdom. And if any perſon ſhall arreſt or trouble any of them for ſo doing, he is declared to be a publike enemie of the Common-wealth.

Reſolved upon the Queſtion.

That this Vote ſhall be made known to the Common-Councill of the City of London.

Nay, yet to make the *beautie* and *brightneſſe* of that foreſaid Tewſdayes *ſunſhine* of *comfort*, yet more *glorious* to our *eyes* and *hearts*; That very ſame 11th *of Ian.* I ſay, being *Tewſday*, came a *numerous multitude* of *Buckinghamſhire* men, both *Gentlemen*, *Miniſters*, and *others* of that *County*, on horſ-back, in very fair and orderly manner with the *Proteſtation* in their *hats* and *hands*, partly in the behalf of the moſt worthie Knight of their Shire in Parliament, *Mr Hampden*, but eſpecially to petition the Parliament for the *reformation* of evils in *Church* and *State*, the juſt puniſhment of *Delinquents*, the timely relief of *Ireland*, the ſweet and harmonious concurrence of *both Houſes* againſt all *ſiniſter obſtructions*, and the expulſion of *Prelates* and *Popiſh-Lords* out of the *Parliament*, and to aſſure their beſt *ſervices* and *aſſiſtance* to the *King* and *Parliament*, on all juſt occaſions. And ſince which time, even immediately after, mightie multitudes out of *Eſſex*, divers thouſands out of *Hartford-ſhire*, *Barkſhire*, *Surrey*, and *other Counties* of the *Kingdom*; in brief, from all Shires and Counties of the *whole Realm*, came ſtill one after another

Buckinghamſhire men came riding into the City, to petition the Parliament.

Eſſex, Hertford and other Counties come to London in great multitudes to petition the Parliament.

other to *London*, to exhibite their petitions to the *Parliament* in the cauſes aforeſaid, from all parts ſwimming in *one ſtream* of *affections* and *petitions*, all having one deſire, all, I ſay, as *one man* unanimouſly conſenting in this *one thing*, namely, a ſerious and ſetled reſolution to petition and pray a ſpeedie *refining* and *reforming* of *perſons* and *things* amiſſe among us.

And was not the Lord *Jehovah* ſeen in this rare *Mount of Meries* alſo? Thus to knit the hearts of the people together ſo far diſtant in habitations from one another, according to that faithfull promiſe of his mentioned by the Prophet. *I will give them one heart, and one way, ſaith the Lord, that they may fear me for ever, for the good of them and of their children after them.* And now, good Reader, take thankfull *notice* and *cognizance*, to the everlaſting *praiſe* and *glorie* of the Lord, the onely God that *hears prayers*, and *grants* gracious *returns* unto them in his due time, that upon theſe *confluences* of *unanimous deſires* of the *Kingdom* from all parts thereof the *Biſhops* were voted againſt from having any intermedling with *temporall affairs* and *dignities*, and ſo uncapable of *votes* in Parliament, it having pleaſed the Lord our moſt wiſe God, firſt to catch them in *their own nooz*, to entangle them in *their own ſnare* whereby their perſons were (even by themſelves) firſt ſequeſtred from the Parliament by Law, they being faſt locked up in *priſon* in the *Tower*. For, on Febr. 5. 1641. the noble *Houſe of Commons* paſt a Bill (*nemine contradicenti*) againſt their having any vote in Parliament, which being ſent to the renowned *Houſe of Lords*, thoſe prudent *Peers* mended the ſaid Bill and added, that they ſhould have no *ſeat* or *place* neither, as well as no *voice* or *ſuffrage* among thm, which was moſt gratefully entertained by the *Commons* with particular thanks to the *Lords* for their wiſdom and love therein to the *Common-wealth*; and ſo it paſt again moſt currently with them, and being now return'd to the Lords, it paſt clearly among them alſo immediately. And thus on that happie *fifth of February*, was the Church of God moſt mercifully ſreed of that peſtilentiall diſeaſe wherewith it had long been *infected* and *infeſted*, namely, the *Antichriſtian tyranny* of our *Engliſh Prelates* by reaſon of their *princely pomp* and *lordly dignities*, and familiar intermedling and tampering in *temporall affairs* to the continuall *provocation* of the *Wrath* of

God on the Mount.

Ier. 32. 39.

The Biſhops are quite voted out of the Parliament for voice and place.

The Houſe of Lords make the Billagainſt the Biſhops moſt full of comfort to us all.

Matth. 20.26. God, and the *derogatorie dishonour* of Christs will and prescript pleasure in their ministeriall function. *It shall not be so with you.* And now let the godly Reader, here see and consider the admirable *equitie* and *justice* of our wise and most holy God, meeting them full in *their own wayes* and *works*. They, who being *Lords* and *Barons* (forsooth) in that high Court of Parliament, yet could seldome or never find a *heart* or *voice* for *Christ* and *religion*, but freqently against *Christ* in his *holy members*, and against the *power* and *purity* of religion; have, now (most justly) no *voice* or *place* in Parliament to help *themselves*, but are thrust out, *as men not desired*, like that wicked King *Jehoram*, who departed this life, *without being desired*. And take this note also, by the way, before we leave them; That, they, who in *themselves* and *predecessors* (ever since the time of *glimmering reformation* even in Queen *Elizabeths* dayes of ever blessed memorie, to *this very time*, all along, without intermission) had *silenced*, *suspended*, *imprisoned*, and *impoverished* many hundreds, if not thousands, of holy, painfull and profitable *Preachers* for *Non-subscription*; have now, by an act of *subscription*, imprisoned themselves in the *Tower of London*, and almost quite devested themselves of their *Prelaticall* arrogated *superioritie* over their *fellow-Ministers*. Thus God hath taken them by their own *iniquities*, and hath held them with the *cords of their own sin*. Thus *Goliah* is slain with his own *sword*, and *Haman* is hanged upon his own gallows. And thus was their former *furious* and most *injurious* carriage and course a just *presage* and *omen* of their totall ruine and downfall, which, in substance, is now blessedly come to passe, in this their denudation, *stripping* and *whipping* from their *lordly dignities*, haughtie honours, and busie intermedling in *secular affairs*, the rest I *hope* and *pray* will *perfectly* be *effected* in Gods due time.

Note this.

Bishops, who had no heart nor voice for Christ, have, now, no voice nor place for themselves in Parliament.

2 Chron 21.20 Note this also.

Non-subscription silenced many godly Ministers: now their subscription hath imprisoned and almost unbishoped our proud Prelates. Prov. 5.22.

Now, then, see here and observe (good Reader) with a *wise* and most *gratefull heart* (both in regard of the *thing it self*, and also of those two *materiall circumstances*, so observable therein) whether the Lord was not admirably seen in the *Mount of Mercie*, to his poore Church, in *this* so rare and singular *freedome* of it from *future fear* of *Prelaticall tyrannie*. And give me leave to use the Prophets own words, by way of *exulting gratitude* to the Lord our God. *Hearken unto me* (*dear Christians*)

God in the Mount.

Isa. 51.7, 8, 9, 11.

ye

ye that know righteouſneſſe, the people in whoſe heart is the Law of the Lord. Fear ye not the reproach of men; neither be ye afraid of their revilings; for, the moth ſhall eat them up like a garment, and the worm ſhall gnaw them like wooll; But my righteouſneſſe ſhall be for ever, and my ſalvation from generation to generation. Awake, awake, put on ſtrength, O arm of the Lord, awake as in ancient dayes, and as in the generation of old. Art not thou it that hath cut Rahab (the Prelates of England) and wounded the Dragon (the whore of Rome)? Therefore do the redeemed of the Lord return and come with ſinging to Zion, and everlaſting joy ſhall be on their head. They ſhall obtain gladneſſe and joy, and ſorrow and mourning ſhall flie away.

The Kingdom put into a poſture of defence.

About this time alſo it pleaſed the *good hand* of God to direct the *hearts* of our *prudent* and *provident parliamentarie-Worthies* to take notice of the moſt dangerous *diſtractions* of the *kingdom*, and as juſt as great fears of *inteſtine turmoiles* which might ariſe among us by the *Papiſts* and *malignant-partie*, if not timely prevented; and therefore to reſolve, according to the *joynt deſires* of the *Subject* in all their *petitions* exhibited in *Parliament* to ſettle a *Militia* by Act of Parliament, for a certain time, namely, untill it might pleaſe the Lord happily to compoſe our *differences*, and to put a bleſſed end to our *domeſtick* and *forrein fears*, that thus by putting the *Kingdom* into a *poſture of defence*, we might by Gods mercie be the better ſecured both from *homebred treacheries* and *tranſmarine invaſions*. For, which purpoſe, they reſolved, in the firſt place, to diſplace *Sir John Byron* from his *Lieutenantſhip* of the *Tower of London*, and to put in *Sir John Conyers*, a man, in whom they had good aſſurance, they might confide, both for his *fidelity* and *martiall abilities*, which, though with much ſtrugling, at laſt they obtained of his *Majeſtie*, to *theirs* and the *Cities* full *content* in that particular.

Sir *John Byron*, Leiftenant of the Tower, diſplaced.

Sir *John Conniers* made Leiftenant by the Parliament

And for the better putting of life into the *ſad* and *bad affairs* of *Ireland*, and the more ſpeedie and certain ſubduing (by Gods aſſiſtance) of thoſe moſt barbarous and inhumane *Rebels* and accurſed *idolaters of Rome*; It pleaſed our moſt wiſe God to inſuſe a *fair* and *famous project* into the hearts of divers *heroick* and worthie *Citizens* of *London*, firſt to proffer, themſelves, by way of *ſubſcription* of certain ſummes of money, to be paid in at ſeverall payments, by them and other *well-affected Subjects* both

A fair and famous project of ſubſcription for relieving of Ireland moved and promoved in Parliament.

both in *Citie* and *Countrey*: Whereunto (the thing being moved by petition, and ſingularly approved in Parliament) the *Lords* and *Commons* in *both Houſes* gave admirable encouragement, by their *free* and *forward ſubſcription* of great ſummes, and all their moneys ſo laid out to be repaid and ſatisfied out of the *Rebels lands*, when by Gods aid and aſſiſtance they ſhould be *totally* ſuppreſſed and deſtroyed, and not *before*, nor by *any other wayes* or *means*. And, ſince that (by reaſon of the moſt *atrocious* and *unparralleld cruelties* of thoſe *Romiſh-rebels* in *Ireland*) very many of the diſtreſſed and beſpoiled *Engliſh-Proteſtant* inhabitants, eſpecially *women* and *children*, who were neceſſitated to flie thence, carrying their lives in their hands, and glad (poore ſouls) they ſo eſcaped to *Dublin*, and ſo *over-Sea* into divers parts of *this Kingdom*, being thereby plunged into deplorable *povertie* and *miſerie*) It was, I ſay, further ordered by our truly charitable and pious Parliament, that there ſhould be a generall *collection* or *contribution* over the *whole Kingdom*, for and toward the preſent *relief* and *ſupplie* of ſuch diſtreſſed *men*, *women* and *children*, as could hardly ſubſiſt without preſent help and relief. Which ſaid *collection* was ſo fully and freely advanced in this our noble and renowned *City of London*, that at one Church therein, *viz. Aldermanburie*, under reverend and religious *Mr Calamies* fruitfull Miniſterie, upon his *pious* and *pathetical motion* and *inſtigation* to his willing people, a *Collection* was made and gathered, at the *Church-doores* and pariſhioners *houſes*, which amounted unto between 600 and 700 l. at the leaſt.

A general collection ordered alſo to be over the Kingdom for the diſtreſſed Engliſh inhabitants in Ireland.

The moſt liberall collection for Ireland at Aldermanbury in London.

Toward the latter end of Februarie alſo, 1641. It pleaſed the Lord to *blow-off* all *clouds* of *diſpleaſure* from the *Kings* royall *heart*, and to cauſe his *countenance* to *ſhine* ſo ſerenely on the *Parliaments* proceedings, that he ſent the *Houſe of Lords* a moſt gracious and comfortable anſwer, intimating his *royall concurrence* and deſire of *correſpondencie* with *both Houſes*, both in paſſing thoſe Bils then exhibited to his Majeſtie, and alſo referring all matters touching the *Liturgie* and *Church-Government* to the *wiſdom* and *pietie* of the *Parliament* to ſettle and reſolve on.

A gracious anſwer from the Kings Majeſtie touching the Liturgie and Churth-government.

And, here, again (good Reader) let us reflect our *eyes* and ſerious *thoughts*, and ſee whether the Lord does not ſtill *carry-*

on

on his *Works of mercie* to us, by his own ſtrong-arm, and almightie *power* and *providence*; that thus we ſhould now have ſuch ſtrong and *heart-chearing* hope of a *happie* and *long deſired rectifying* and *reformation* of our *Liturgie* and *Diſcipline*, two tickliſh peices to be tampered with, on *pain* of higheſt *indignation* and *diſpleaſure* in *by-paſt* times, but now you ſee and hear of *talk* yea *reſolution* of reforming them. Hereby ratifying and confirming his moſt righteous word and promiſe, by the Prophet, in ſhewing himſelf unto our Kingdom *a moſt reſplendent glory in the midſt of us.* Making good alſo that old promiſe of his to his ancient people of Iſrael, namely, *I will turn my hand upon thee, and will purely purge away all thy droſſe, and take away all thy tinne.* O that we therefore in the way of *thankefulneſſe* would ſincerely perform his *holy* and *juſt deſire* of us, namely, in *deed* and in *truth* to *obey his voice*, and cheerfully to *do all* that he hath commanded us!

Zach. 3. 5.

Yet, ſee, the (ſtill) *invincible* and *inveterate malice* of the *malignant partie*, who notwithſtanding that they cannot but *evidently* ſee the *hand* of God againſt them *croſſing* all their *counſels*, turning their perniciouſly boiling *obſtructions* to their own *deſtruction* in the iſſue: yet ſtill, I ſay, they manifeſt (right *Pharaoh-like*) more *flintineſſe* and *hardneſſe* of *heart*, preſumptuouſly ſpurning at (as it were) and deſpiſing all Gods moſt wiſe and *over powering proceedings* againſt them; thereby moſt clearly *treaſuring-up* wrath and confuſion unto themſelves againſt the day of Gods *vengeance* and *heaping up* coals of *calamity* on their own heads againſt the day of the Lords *burning jealouſie*.

The malignant partie, ſtill, plotting, firſt, in London.

For, much about this time a moſt pernicious and ſeditious Petition was forged and framed by ſome of the *grey-headed* but not *grave-hearted Citizens of London*, which was boldly preſented to the Parliament by them. A Petition, I ſay, much tending to *ſedition*, and the *overthrow* of the *Parliaments proceedings*, eſpecially concerning the *Militia of the Citie*, ayming therein at the overthrow of the ſaid *Militia*, and the ſure defence of the whole Realm (under God) which they had formerly moſt firmly ſetled over the whole Kingdom. In which *ſeditious plot* and *devilliſh deſign* of theirs, though many of no ſmall or mean *rank* and *qualitie* in the *Citie*, yea and ſome of the *higheſt degree* thereof had *deep hands* and *ſpotted hearts* to

A ſeditious Petition framed and preſented to the Parliament againſt the Militia of the City, & other things of dangerous conſequence.

further it, and therefore had subscribed to it: yet, *one* or *two* most *pragmaticall spirits* among them, were *chief agents* and *active instruments* openly and audaciously appearing and persisting in it, namely, *one Mr Binion*, a *Silkman* in *Cheapside*, who carried himself most proudly and insolently therein from first to the last. But the truly godly, grave and *loyally-affected Citizens of London* understanding thereof, *disavowed it*, immediately, joyned together against it, in *another* most *honest*, *fit* and *fair Petition* clean *contrary* to that other, exhibited the same in *Parliament*, desired the *justice* of the Parliament against the *other*, which was received with *singular approbation* of *both Houses*. Whereupon, the other was not long after cast out of the *House*, condemned to be *burnt* by the *hangman*, as a most *scandalous* and *seditious paper*; and the foresaid *Mr Binion* himself (persisting in his obstinate and malevolent *misbehaviour*, was made an example of terrour to the rest (who more wisely *shrunk in* their *heads*, and recanted their former *oversight*) being for his foresaid *insolencies* and *misdemeanours* fined 3 coo. l. disfranchised from the *immunities* of the *Citie*, made uncapable of ever *bearing* any *office* in the *Common-wealth*, and *imprisoned* for two yeers in the Castle of *Colchester*. And yet, again, notwithstanding all this, I say, yea this so *fresh* and *modern* admonition (as a man might have thought) to those *malignant spirits*; They, not long after *brake out again* into a like *misdemeanour* in the *Countie of Kent*, by the main instigation (as it is conceived) of *Sir Edward Deering*, late a Member of the *House of Commons*, who at the beginning and for some continuance of this Parliament was *well reputed* and *reported of*, but at last *brake-out* into a most violent and virulent opposition of the *honourable* and *pious proceedings* of the *Parliament*, which he further most *undiscreetly* prosecuted by printing and publishing a book of all his *former* and *later Speeches in Parliament*, and *one*, especially not spoken, but onely intended to have been spoken in Parliament. Whereupon the said *Sir E. Deering* was call'd to the *Bar*, sent prisoner to the *Tower*, cast out of the *House* from being any longer a Member among them, & his *said book* condemned to be *burnt*. Which book, though it cannot be denied, but must be ingenuously confest, did render him a *Schollar*, and *wittie acute rhetorician*, yet was full fraught with palpable expressions of an *ill-affected*

One Mr. *Binion* a main-stickler in the foresaid seditious Petition.

A counter-petition exhibited by the honest Citizens against it.

The malignant Petition censured.

Mr. *Binions* censure.

The Kentish malignant Petition.

Sir *Edw. Deering*.

Sir *Edw. Deerings* book of his Speeches printed.

Himself and his book censured.

The Authors opinion of him and his book.

affected heart not onely to the moſt wiſe, worthie and *unstained negotiations* of the *Honourable Parliament*, but even to *religion* and the *power of godlines*. A gentleman he was, whom I muſt acknowledge, I my ſelf much honored for the good things I conceived to be in him at firſt; but when I had read this his book (which I did, *all-over*, as *adviſedly* and *impartially* as God enabled me) I found therein, even almoſt in its very *portall* or *introduction* to the matter of it and ſo along, ſuch an *unjuſt* and *immeritorious eulogie* or *elogie* and *hyperbolicall praiſe* of the *Archprelate of Canterbury* in generall, and of his book (if his) of his *conference with Fiſher the Jeſuite*, in ſpeciall: A book moſt full of *pregnant expreſſions* (yet *cloudily couched*) of the ſaid *Prelates Popiſh rotten-heartedneſſe*, as a moſt *ſound* and *learned Replie* to it, hath copiouſly and clearly diſcovered to all *judicious* and impartiall *Schollars* that have read it) together with his *affected Wittie jeering* and *ſcoffing* at true pietie in *ſome places*, and *irreligious* ſublime *juſtification* of groſſe *Popiſh ſuperſtition* in *other ſome*; I could not, hereupon, I ſay, (God knows my heart) but greatly grieve for his ſake, thereby *ſo diſhonoured*, and *bluſh* at *mine own* ſo clear *miſtake*, who had willingly harboured ſo good opinions of him before. But to leave him to his *great Lord* and *Maſter* to whom he muſt either *ſtand* or *fall*, with my heartie prayers for his true and timely *retractation*, I return to my purpoſed matter, from which I have a little *digreſſed*, but I hope not much *tranſgreſſed* therein.

The Arch-Prelates conference with *Fiſher* a Ieſuite.

A Replie to the ſaid Conference.

Wittie, but irreligious ſcoffing at pietie and godlineſſe in Sir *Eds.* book.

Another *ſeditious Petition* (I ſay) was hatched and contrived in *Kent*, wherein (I ſay) tis more than conceived that *Sir Edward Deering* had a deep hand, which contained *matter* much to *the ſame effect* with the former of *London*; Which alſo it ſeems was much countenanced and encouraged by the *Earl of Briſtow* and *judge Mallet*, and for which they were both ſent *priſoners* to the *Tower of London*; which Petition being on the 29th *of April*, 1642. brought to the Parliament by *ſome* of the *prime malignant-ones* (the reſt of that rout being ſome certain thouſands remained at *Blackheath* for an *anſwer*, but were fain to depart with a *flea* in their *eares*) they received moſt *foul* (but moſt *juſt*) *diſgraces* at their entrance into the *Citie*, the gate at the *Bridge-foot* was ſhut againſt them, they themſelves were diſarmed, their weapons being there taken from them, two of their

The ſeditious petition of Kent was much countenanced by the Earl of Briſtow and judge *Maller*.

The Petition brought to the Parliament.

Their uſage in the delivery of their petition.

their *prime leaders*, having exhibited their Petition in Parliament, were committed to safe custodie till fit opportunitie of further examination of this their *high contempt* and *arrogancie*.

The Honest partie of Kent petition against the malignant partie.

But immediately after, the truly *religious*, *honest*, and *well-affected* partie of the said *County of Kent* unanimously also united themselves in an honest and loyall Petition, therein utterly *disavowing* and *protesting against* that other *seditious* and *scandalous one*, who were all, together with their Petition most *courteously* and *lovingly* entertained, and dismissed with great thanks from the Parliament, for that their so *honest* and *peaceable demeanour*.

God in the Mount.

And was not the Lord Jehovah seen here in the *Mount of Mercie*, in thus both timely *discovering* and *discountenancing* these very *dangerous designes* of theirs (as much as in them lay for the present) extremly to *blend* and *disgrace* the *just*, *fair* and *faithfull proceedings* of the *Parliament*; and though they most *secretly* and *subtilly* carried and contrived their designes therein, yet the Lord graciously caused them to be *stifled* in their *birth*.

2 Tim. 3. 8, 9.

So that we may most fitly take up that of the Apostle *Paul*, who speaking of the *perillous times* that should come in the *last dayes*, after a recitall of a *ragged-regiment* of *malignant* and *ill-affected persons*, brings in *Jannes* and *Jambres* (two *audacious* and *arrogant companions*) who obstinately and proudly withstood *Moses*, *reviling and speaking evill of the truth*; *men of corrupt minds*, *reprobate concerning the faith*. *But they shall not proceed* (saies the *Apostle*) *for*, *their folly shall be manifested to all men*. As tis now *with ours*, blessed be the Lord our most wise God for it, and all their *malice* and *mischief* is fallen still upon *their own heads*.

Psal. 115. 1, 2, 3.

Wherefore, we may, nay we must, with holy *David*, most *gratefully* acknowledge, *Not unto us*, *Lord*, *not unto us*, *but unto thy Name be all the glory given*, *for thy mercie and for thy truths sake*: *Who hast not suffered the heathen* (*or wicked*) *to say*, *where is now their God*? *But our God is in heaven*, *and hath done whatsoever he pleased*.

The King having unhappily left his Parliament, sends Messages to them.

Now after these things, the *King* having prest the Parliament, with *divers Messages* in his *unhappie departure* and *distance* from it (as by and by shall be more fully and particularly set forth) and thereby constrained our *prudent Worthies* in Parliament to clear their *integritie* to his *Majestie*, and the *whole Kingdom*,

Kingdom, yea and to the *whole world* alſo, if occaſion were offered; they ſent to his *Majeſtie*, and afterward ſet forth in print divers *Declarations*, *Remonſtrances*, and *Meſſages* from *both Houſes* of *Parliament*, all of them written and penn'd with ſuch *prudence*, *pietie*, and *humilitie* toward his *Majeſtie*, as moſt *apparently* evidenced their great and godly care for the *preſervation* of his *Honour* and the *Kingdoms welfare*, to the great and *unexpreſſible comfort* and *content* of all *Gods people*, eſpecially in the moſt ſweet continued *ſymphonie* and *harmonious concurrence* of *Both Houſes* which now began to be more and more ſtrongly increaſed, notwithſtanding the great and even *mountanous obſtructions* and *terrible diſtractions* of the times mightily *moleſting* and *retarding* their moſt *important* and *weighrie affairs*, our moſt *prudent* and *pious Peers* ſtill ſhewing themſelves (as was toucht before) *more forward*, if *poſſibly* it might be, in all *good motions* than the *Houſe of Commons*. A mercie, which (*things* and *times* conſidered) we are not able *ſufficiently to prize* and *praiſe* the Lord for, it being *that bleſſing* of *the Kingdom* which was ſo *long* and ſo *earneſtly* deſired by the *univerſall confluence* of the *Petitions* of the *whole Kingdom*; yea *that great bleſſing*, I ſay, which the Apoſtle *Paul ſo heartily* and *vehemently* deſires among his beloved *Corinthians*, *That they might all ſpeak the ſame thing, and that there might be no diviſion among them, but that they may be perfectly joyned together in the ſame mind, and in the ſame judgement.* Yea that rare bleſſing which the Prophet *David* cannot ſet out ſufficiently without a note of *admiration*, in the *excellencies* of it, when he ſaid, *Behold how good and joyfull a thing it is brethren to dwell together in unity. Yea* (ſayes he) *tis like the precious oyntment upon Aarons head, diſtilling thence to his beard and running down to the skirts of his garment.* Such a *precious oyntment*, may I truly ſay, is this *unity* and *concord* in theſe *two honourable Houſes* of *Parliament*, poured on the head of our *Soveraign*, diſtilling thence on the *comely beard of his Kingdom*, this *renowned Parliament*, and ſweetly ſtreaming thence down to the *skirts* or *garments* of the *Land the people* and *inhabitants* thereof. And now ſee, I pray, the bleſſed effects of this happy *union* and precious *complacentie* between the *King* and *Both Houſes* of Parliament, at this time. For about the 9th of April the *Lords* and *Commons* in Parliament reſolved to ſet upon the

The Parliaments wiſdom and moderation in their anſwers to them.

The ſweet unanimity of both Houſes notwithſtanding their great diſcouragements.

1 Cor. 1. 10.

Concordiâ res parvæ creſcunt, Diſcordiâ magna dilabuntur.

Pſal. 133. 1, 2.

Concord a ſweet oyntment to a Kingdom.

The Liturgie and Church government voted to be reformed.

reformation of the *Liturgie* and *government* of the *Church*, whereby Gods *worship* and *service* should be more *purely performed* than formerly it had been, and *discipline* more *piously administred*. And for this purpose they passed Votes in *Both Houses*, and most prudently pitched upon certain eminent godly, grave and learned *Divines* out of *every Shire* and *Corporation* of the *Kingdom*, who should meet together at a time appointed to *discusse* and *consult* among themselves what should be most *apostolicall*, *orthodox* and neerest to the *truth of Gods word*, and so to advise the Parliament for the setling of the same, as by their *order* printed and published by *their authority* may and doth more fully appear; which here I have thought fit to insert and mention to thee.

The Order of the Lords and Commons touching the Liturgy and Church Discipline. Apr. 9. 1642.

THe Lords and Commons do declare that they intend a due and necessary reformation of the government and Liturgy of the Church, and to take away nothing in the one or other but what shall be evill and justly offensive, or at the least unnecessarie and burthensome. And for the better effecting thereof, speedily to have consultation with godly and learned Divines. And because this will never of it self obtain the end sought therein; they will therefore use their utmost endeavour to establish learned and preaching Ministers with a good and sufficient maintenance throughout the whole Kingdom, wherein many dark corners are miserably destitute of the means of salvation, and many poore Ministers want necessarie provision.

God on the Mount.

Acts 19. 28.

Now then tell me (good Reader) whether the Lord appeared not in a *Mount of Mercie*, in this so *unexpectible* an act of long *desired reformation* in this kind? In these two so extremly *deified Diana's* of our *English Ephesus*, so long setled upon their old lees, and so generally applauded by the *Pontifician* and other *ignorant* and *malignant partie* of our *land*, so as it was thought a thing almost *impossible* to be *effected*. Yet see, I say, what our God can do, what *mountains* of *difficulties* and *disturbances* he is able to *remove*, when he, once, resolves it according to that of the Prophet: *I have spoken it, (saith the Lord) I will also bring*

Isa. 46. 11, & 2, 13.

is to paſſe, I have purpoſ'd it, I will alſo do it. Hearken unto this ye ſtout-hearted that are far from righteouſneſſe. I will bring neer my righteouſneſſe, it ſhall not be ſo far off, and my ſalvation ſhall not tarry, and I will place ſalvation in Sion for Iſrael, my glorie. Yet, ſee, ſtill, the *malignantie* of the *ſerpentine-brood*, *breeding* and *breathing* more and more *threats* and *vexations* to the *ſacred-ſeed of the woman*. For, not long after, that aforeſaid hopefull *amiable ſymphonie* of ſweet *accord* between the *King* and his *Parliament* began to be *beſmeared* with the *black-coal* of *evil counſell*, and his *Majeſties affections* to be ſo *alienated* and *eſtranged* from his *grand* and *grave Councell of Parliament*, that in diſcontent he *moſt unhappily* ſequeſtred his *perſon* from it, almoſt as far as his *affection*, even from the *Southern* toward the *Northern* parts of his *Kingdom*, to the univerſall and great *grief* of his *loyall Subjects* who made their *earneſt deſires* poſte as faſt after him by their *humble Petitions* to return to his *Parliament*, but alas, all in vain, for in *deep diſcontent* his Majeſtie goes on in his journey, takes the *Prince* along with him, was accompanied or attended on by a company of *furious Cavaliers*, who ſhewed themſelves in an *hoſtile manner* about *Hampton Court* and *Kingſtone upon Thames*, paſt on thence to *New-market*, and ſo into the *North*, where an attempt was made by the *Earl of Newcaſtle* to have taken in *Hull*, and the *full fraught Magazine* thereof, varietie of *martiall ammunition*, for the Kings uſe, but he was prevented, and *Sir John Hotham* a worthie Member of the *Houſe of Commons* was put in poſſeſſion thereof, for the uſe of his Majeſtie, and the good of the *Whole Kingdom*. Not long after the King went himſelf in perſon to *Hull*, requiring the rendition of the *Town* and *Magazine* into his Majeſties hands, but *Sir John Hotham* having order to the contrary from the Parliament, refuſed ſo to do, and was therefore by his Majeſties command declared a *traitor*. Propoſitions were made to the Gentrie of *York* to aſſiſt his Majeſties proceedings againſt *Sir John Hotham* for the taking in of *Hull* into his Majeſties poſſeſſion by *compulſion*, ſince he could not obtain it of him by *perſwaſion*. About which time, *Sir Francis Worthly* and divers others *ſiding together*, and *pretending* themſelves to be for the *King*, with their *ſwords drawn* in an *unaccuſtomed* and *unexpected manner*, demanded who was and would be on the Kings ſide? By this evill act

The King, by his ill-affected Counſellors grows into diſcontent with his Parliament

The King departs from London.

The King takes the Prince along with him.

The King comes into the North.

Hull attempted to be taken for the King.

But prevented by Sir *John Hotham*.

The King came to *Hull* and required it to be delivered up to him.

On refuſall thereof was declared to be a traitor.

Propoſitions made to the Gentrie of *York*.

Swords drawn.

act of theirs in an especiall manner manifesting themselves to be truly of the *serpentine-seed*, and therein imitating their *father the devill*, that *grand seedsman* of all *sedition*, whose main plot is and ever was to *divide* and *separate* what God hath united. Making a *false* and *foolish discrepancie* and *difference*, first between the *King* and the *Parliament*, which *ought not* to *be*; and secondly between the *Parliament* and the *people*, which *cannot be*. For what is the Parliament but a *representative-Bodie* of all the *people* in the *whole Kingdom*; and therefore to make men beleeve that the *Parliament* intends to wrong the *people*, by bringing in an *arbitrarie government* (the thing which they mainly *hate* and *labour against*) is to make men *mad with discretion*, to make us think the *Parliament* labours to undo *themselves* with *us*, and to provoke us *madly* to rush on them to *our own certain ruin*. To ask a man therefore whether he be for the *King* or the *Parliament*, is to ask him whether he be for the *King* or for *himself*? See then (discreet Reader) the drift of this *devillish design* and *false distinction*, which is meerly to make men fall together by the eares, and to *sheath* their *swords* in *one anothers* bowels. But now the King receiving no content in this their fruitlesse meeting, the *Gentrie* (but not *Free-holders*, which *was* taken ill) were again summoned to assemble together before the *King*, *May the* 23th being *Friday*, to resolve upon a guard of horse and foot to *safeguard* his *person*; this also was a long time *fruitlesly* agitated. About *which time* or *not long* before, his Majestie published his resolution to go in person to *Ireland* to subdue the Rebels, which was *utterly disliked* by the *Parliament* as a businesse of very *dangerous consequence*. The *Gentrie*, *Yeomen* and *Free-holders* of *York* again are summoned together to *York*, but the honest yeomen were *discourteously* and *uncivilly* used by many of the *Cavaliers* or *attendants* about his Majestie; *complaints* were made thereof to the King, but not answered to their desire. His Majestie much about this time also forbade the exercise of the *Militia*, contrarie to the *Parliaments constitution* over the *Kingdom*, and about the 15. *or* 16. *of May*, 1642. directed his Letter to *Captain Philip Skippon*, Sergeant Major generall for the *Militia* of the *Citie* of *London*, a brave and expert old *Souldier* and *Commander* in Arms, and a most pious and vertuous Gentleman, requiring his personall attendance at *York*, all excuses set apart, and that there he should know his Majesties

Divide & impera.

A false and foolish distinction made between the King and Parliament.

Insanire cum ratione.

Who is for the King, and who for the Parliament? interpreted.

The gentrie at York assembled again.

The King resolved for Ireland, but contradicted therein by the Parliament.

Freeholders of Yorkshire discourteously used.

The Militia interdicted (to be exercised) by the King.

Captain *Philip Skippon* summoned to York to the King.

Majeſties pleaſure: But this command was inhibited and contradicted to the ſaid Captain *Skippon* by the authority *of Both Houſes of Parliament*, as is afterward more fully declared. After this, about *May the* 26th, the King ſending a letter to the Lord *Keeper* to remove *Midſommer Term* from *London* to *York*: this alſo was oppoſed by the Parliament, as ſhall alſo be farther declared in its proper place. Much about this time alſo or not long after this, the ſaid *Lord Keeper* and *ſeven or eight* other *Lords* left the *Parliament* on a ſudden, and without the conſent thereof, and departed from *London* to *York*, to the King. In all which time, the Parliament ſending many ſubmiſſe Meſſages and humble Petitions to his Majeſtie at *York*, all of them full of wiſdom, pietie and patience, yet receive *auſtere* and *unpleaſing replies*, even as his Majeſtie found *unſatisfactorie returns* to his *expectation* and *deſires* in all or moſt of his *negotiations* in thoſe *Northern* parts ever ſince his unhappie aboad there. But what is all this (it may be objected) to the preſent intention of *parliamentarie mercies* to be manifeſted to us? I anſwer, this *fore-paſt* brief *diſcourſe* ſerves greatly to ſhew us, in the *firſt place*, a mightie *fume* and *ſmoak* now readie to break out into a moſt *combuſtuous* and *furious flame*, by the *perverſe* and moſt *pernicious* counſell of the *malignant partie* about the King (as the Parliament had often enformed his Majeſtie in ſeverall *Meſſages*) if the Lords *over-powering providence* had not caſt on the *water* of *oportune qualification* and *timely quenching* of the ſame, by the admirable *wiſdom* and *ſingular moderation* of this pious and prudent *Parliament*, hindring the *boyſterous breaking-out* thereof, both by their *modeſt*, *grave* and *gracious Declarations*, their moſt humble *Petitions*, their *prudent* and *provident Votes* and *Orders*, and their *patient* and moſt ſubmiſſe *Meſſages* to his Majeſtie at *York*; eſpecially by thoſe two *Declarations* or *Remonſtrances* of *Both Houſes*, *March*, 12. and March, 23. their moſt humble, wiſe and moderate Petition *March*, 26. About which time alſo it pleaſed the Lord to ſtir up the hearts of the *Nobles* and *gentrie* eſtated in *Ireland*, but then reſiding in *London*, to petition his Majeſties *return* to *London*, and gracious agreement with his great and *higheſt Court* of Parliament. Together with the *Gentrie* and *Commons* of the *County of Lincoln*, *Staffordſhire*, and *Munmouth* in *Wales*; as alſo a moſt *excellent*

The K. ſends to the Lord Keeper to remove Midſommer Term.

The L. Keeper and divers other Lords leave the Parliament.

An objection.

The Anſwer.

Gods over-powring wiſdom and mercie ſtill preventing our haſtning miſchiefs.

Inſtrumentally by the pious & prudent demeanour of the Parliament.

The Lords & gentry of Ireland petition his Majeſties return to London.

So do others.

and *patheticall Petition* from those of *Cheshire*, and another out of *Lancashire*; all of them with an *unanimous concurrence* of *Votes* and *suffrages*, beseeching and imploring his Majesties *speedie* and *propitious affection* and *return* to his *Parliament*. Yea our ever to be honoured, and intimately to be loved *Brethren of Scotland* also were not wanting in their *love* and *loyaltie* to send their *faithfull Commissioners*, and among them the noble and *renowned pious* and *prudent* Lord *Louthen* to *advise* and *beseech* his Majestie to *return* and *listen* to his *loyall* and *faithfull Subjects* in *Parliament*. The *Gentrie* also and *Commons* of the *County of York* most humbly and earnestly besought and petitioned his Majestie, *April the* 30th, to reflect his favourable and princely affections on his great *Councell at London*, and to *cohere* and *adhere* to their *wholesome* and *honourable advise* for his Majesties *honour* and *welfare*: Together with the *Knights, Gentlemen* and *others* of the County of *York* wise and modest answer to his *Majesties demands* of them, not long after, in these words.

Our dear Brethren of *Scotland* also mediate with his Majestie to return.

The gentry & Commons of Yorkshire petitioned his Majesties return to London.

May it please your most excellent Majestie.

The Knights, Gentlemen & others of Yorkshires Answer to his Majesties demands.

WE shall all be ready to defend your royall Person from violence, by all such wayes and means as the Law and our dutie bind us. And as for the means to vindicate your Majesties honour, and to put you into possession of your own; We conceive that the best advise that we can offer to your Majestie is, humbly to desire you to hearken to the counsell of your Parliament, who we assure our selves will be carefull of your Majesties person and honour, and to whom your Majestie hath already been pleased to direct a Message to that purpose.

The Declaration or Remonstrance, May 19. 1642.

Again, a *full* and *fair Declaration* or *Remonstrance* was sent to his Majestie from *Both Houses of Parliament*, and to the *whole Kingdom*, bearing date, May, the 19th, wherein were expressed the severall *Depositions* of divers, about the bringing in of the Armie (formerly in the *North*, and then intended against our Brethren of *Scotland*) to *London* against this *Parliament*. And since that, another *Declaration* or *Remonstrance*, bearing date May 26th, 1642, in answer to one under his Majesties name, concerning the businesse of *Hull*, sent in a message to *Both Houses of Parliament*, *May* 21. In which *Remonstrance* was fully

Another Declaration or Remonstrance, May 26. 1642.

set

ſetforth the *Kings of Englands* deep tye of *regall ſtipulation* to rule the *Kingdom* according to the *fundamentall Laws* made by the *Commons* thereof or *people* of the *Kingdom*, and ratifying and maintaining the Subjects *immunities* and *freedoms*, to the *reciprocall* and *harmonious happineſſe* of *King* and *Subject*. Therein alſo fully and fairly clearing *Sir John Hotham* from the imputation of treaſon in his holding the town of *Hull* to his *Majeſties* and the *Kingdoms* juſt uſe and welfare. The ſafe *tranſportation* and removall of that great *Magazine* of warlike ammunition from *Hull* to *London*, notwithſtanding the Kings interdiction of the ſame. The *timely* and *happie diſcoverie* of that *dangerous plot* againſt *Hull* by one *Thomas Beckwith*, gentleman, a *Popiſh-recuſant*, and an inhabitant of *Beverly* in *Yorkeſhire* and others his confederates, ſignified moſt fully and exactly by *Sir John Hothams* own letter to a worthy Member of the *Houſe of Commons*, and publiſhed in print, *June* 3, 1642. *Both Houſes* of Parliament ratifying and confirming by their Orders unto *York*, *Lancaſ.* and all the *whole Kingdom*, the exerciſe of the *Militia*, for the better *ſecuritie* and ſafeguard thereof both againſt *homebred* conſpiring *Popiſh recuſants*, and *forrein* confederating *Romiſh invaders* of the *land*. The *Parliaments* clearing of that moſt worthie and pious gentleman *Captain Phillip Skippon* from any *legall diſobedience* to his Majeſties *command*, in not tender ng his *perſonall attendance* on him at *York*; which was confirmed by 3. ſeverall *Votes* in Parliament, which for the Readers more full ſatisfaction I have here inſerted.

Sir *Io Hotham* cleared from the imputation of treaſon laid on him.

The Magazine brought to the Tower of London.

The Popiſh & pernicious plot againſt *Hull* timely diſcovered.

The exerciſe of the Militia ratified by the Parliament in York, Lancaſ. &c.

Serjeant Major *Skippon* cleared by the Parliament.

May 17th, 1642.

Parliamentarie Votes clearing Serjeant Major *Skippon*.

1. THat *this command of his Majeſtie to call Captain* Phillip Skippon, *Serjeant Major generall of the Forces of London, to attend his Majeſties perſon at York, is againſt the Law of the Land, and the liberties of the Subject.*

2. *That this command of his Majeſtie to call Captain* Phillip Skippon, *Serjeant Major generall of the Forces of London, to attend his Majeſties perſon, being employed by Both Houſes to attend their ſervice, without their conſent, is againſt the priviledge of Parliament.*

3. *That Captain* Phillip Skippon, *Serjeant Major generall of the*

the Forces of London, ſhall continue to attend the ſervice of Both Houſes according to their former commands.

The ſame day alſo, which was, *May*, 17, 1642. It having been rumoured that *Midſommer-Term* ſhould be adjourned to *York*, and the Parliament underſtanding thereof, the *Lord Keeper* was required to declare whether he had received any *command* from his Majeſtie to that purpoſe, which being anſwered and ſatisfied by him to the *Lords*, that he had ſuch a *command*, and the *Lords* conceiving how inconſiſtent the ſame was to a *Parliament* ſitting at *Weſtminſter* (not to be *diſſolved* or *adjourned* without their conſent) the Records being carried to *York*, whereof *Both Houſes* were to have daily uſe; and that the *Judges* (whoſe adviſe and aſſiſtance the *Houſe of Peers* daily required) ſhould be ſo remote from them. *They therefore voted,*

See here one notable advantage of the legall continuation of this Parliament.

That the Kings removeall of the Term from Weſtminſter to York, the Parliament ſitting at Weſtminſter, is illegall: And therefore further ordered, That the ſaid Lord Keeper ſhould not iſſue-out any Writs, or ſeal any Proclamation for adjourning the ſaid Term from Weſtminſter to York, as aforeſaid.

Midſommer Term not to be adjourned from Weſtm. to York.

About *the* 20. *or* 21. *of May*, 1642. a Committee of *Both Houſes* was nominated to conſider how they ſhould bring to condign puniſhment, thoſe *parties* who are *Delinquents* and yet protected againſt proceedings in Parliament. At which time alſo the *Houſe* took into conſideration his Majeſties ſummons of the 14. *of May*, commanding the *gentrie* to appear before him in their *equipage*. *And thereupon voted;*

Delinquents to be proceeded againſt.

1. *That it appeared that his Majeſtie ſeduced by wicked Counſell, intends to make war againſt the Parliament, who in all their conſultations and actions have propoſed no other end unto themſelves, but the care of his Kingdom, and the performance of all dutie and loyaltie to his perſon.*

2. *That whenſoever the King maketh war upon the Parliament, it is a breach of the truſt repoſed in him contrary to his Oath, and tending to the diſſolution of this government.*

Votes of Parliament againſt the Kings proceedings in York.

3. *That whoſoever ſhall ſerve or aſſiſt him in ſuch wars are traitors to the fundamentall Laws of this Kingdom, and have been ſo adjudged in two Acts of Parliament, namely, 11 of Ric. 2. and 1 of Hen. 4. and ought to ſuffer as traitors. Which ſaid two Acts, taken out of the Records in the Tower of London, containing divers Articles of*

Two Acts of Parliament in *Ric.* 2. & *Hen.* 4. proving ſuch proceedings to be flat treaſon.

treaſon

treason then exhibited in the Parliament, against the Archbishop of York, Michael de la Pool and others, in the time of Ric. 2. *most exquisitely and punctually depainting the* present state of things with us now, were by *Both Houses of Parliament* voted to be printed and published in French, English and Latine on *May*, 26, 1642. Since this, about *May, the* 25, a *dispatch* was made from the Parliament, to their Committee at *York*, with an *Ordinance of Parliament*, to be published in all *Market-towns* over that whole Countie, declaring that the Train'd-bands ought not to be raised by his *Majesties personall command*, as the *affairs* of the *Kingdom* now stand. *And on May*, 27. *and* 28. 1642. *two Orders from both Houses were printed and published. The one to all high Sheriffs and all other Officers within the Countie of Lancaster, and in generall to all the Counties of England and dominion of Wales; Both of them, to this effect, that, In regard of their just jealousies and grounded-fears, that his Majestie seauced by wicked Counsell intended to make War against the Parliament, therefore, no Arms and Ammunition should be conveyed toward York. And for keeping a strict Watch within their severall limits and jurisdictions, and to search for and seize on all such arms and ammunition, and to apprehend all such persons going to York with any such; and to suppresse and hinder the raising and coming together of any Souldiers, horse or foot, by any Warrant or Commission from his Majestie alone, without the aavise and consent of his Parliament. By this and all other fore-mentioned means to stop and hinder* the breaking out of *civill broils* and *dissentions* in the Kingdom, and to *maintain* and *propagate* the blessed and happie peace thereof; yea the *care* and *providence* of this Parliament continually *contriving* and *casting about* for the welfare of the *King* and *Kingdom*, gave order that the severall Societies of *Sadlers*, *Armourers* and *Gun-smiths* should forthwith certifie to the *Houses of Parliament*, what numbers of *Arms* and *Sadles* they were to provide *weekly*, and for *whom*. And have been most *vigilant* and *circumspect* to cause their *Ordinance* for the *Militia* of the Kingdom (for the better strengthening of it) to be put into execution in *Lincolnshire*, which his Majestie had opposed by a *Proclamation*, which *Ordinance* of Parliament was, notwithstanding, obediently *observed* and *exercised*, in *Buckinghamshire*, *Middlesex*, *Essex*, *Leicestershire*, and other *Counties*. And about the 29. or 30. of *May*,

An Ordinance of Parliament sent to York touching their train'd-bands.

Two Orders of both Houses sent into Lancas. and to all Counties in England and Wales.

To oppose the illegall proceedings at York.

The Parliaments care to see to the arms and ammunition of the Kingdom.

The Militia exercised in divers Counties.

An Ancient of Sir *Iob. Hotham* imprisoned at York.

May, 1642. It having been enformed to the Parliament that an *Ancient* of Sir *John Hothams* was apprehended and imprisoned at *York*; the Parliament presently sent to the *Committee* there to know the *ground* of his *detenor*, and if for being in the service of *both Houses* then they hold it an *act of hostilitie* against the *Parliament*, and are likewise to return the *names* of all such *Members of the House* as are at *York*, their presence there tending to *countenance* the *war* intended against the *Parliament*. And

The 19. Propositions sent to his Majesty from the Parliament for an accommodation.

about *June* the second, this most pious and prudent *Parliament* sent a most *submissive Petition*, with 19 *Propositions* from *Both Houses* of Parliament, all of them containing *matters* of *high concernment* for the singular good (as they *providently* conceived) both of *Church* and *Common-wealth*, which in their most religious and prudent *aymes* might extraordinarily tend to a most blessed, happie and deeply desired *accommodation* and *reconciliation* of differences and misunderstandings betwixt his *Majestie* and *them*, *protesting* and seriously *assuring* his *Majestie* that if he would vouchsafe to grant those their most humble and behoofefull *requests*, they would with all *alacrity* of *mind* and *celerity* of *endeavour* apply themselves so to regulate his Majesties *revenues*, and to settle such an *extraordinarie* and *constant increase* of it, as should be abundantly sufficient to support his *royall dignitie* in *majesticall honour* and *princely plentie*, beyond the proportion of any of his Subjects grants to any of his Majesties *predecessours*. But this so humble *submission*, these fair *propositions*, and this so loyall a *protestation* of *fidelity* and *integritie* toward his Majestie *conceived* and *brought forth* shortly after, a very *harsh* and *unpleasing replie* unto them, to *theirs* and *our* no small sorrow and continued, yea and aggravated *grief* and *discontent*.

A harsh message returned to the Parliament in replie to their 19. Propositions.

The summe of all these former passages considered together.

Now the *summe* of all these *premised particulars* so summarily mentioned together comes to *thus much*; that all these many weightie and various *premises* seriously considered, and *impartially* preponderated, cannot but most *copiously discover* and lay open to the eyes of all that are not *wilfully* and *obstinately blind* and too *extremly incredulous* (even against clearest *light*, *sense*, and most *resplendent demonstrations*) on the one side, the most *sturdie* and *untyred* (though hitherto, blessed be the Lord, most *fruitlesse*) *projects*, *plots* and *crafty contrivements* of the *malignant partie*,

partie, under a ſpecious colour and pernicious pretence of advancing *regall authority*, *prerogative*, and the *Kings proſperitie*, and yet *all of theſe* (by them) moſt egregiouſly injured and abuſed to the ſlie *ſubverſion* of both *King* and *Kingdom*. First (as a moſt eminent, worthie and pious *Member of the Houſe of Commons* lately related it moſt pithily and pertinently) by *weakning* and *invalidating* the *proceedings* and *power* of the *Parliament*, and making way for the *utter ſubverſion* of it. Secondly, for *this end*, by gathering *forces* together at *York*, under a pretence of a *guard* for his *Majeſties perſon*, but purpoſely to make *oppoſition* againſt the *Parliament*, and thereby alſo to ſupport *Delinquents*, to *ſlight* and *ſcorn* the *power* and *orders* of the *Parliament*, and to make them of no *eſteem* or *reputation*. Thirdly, to ſend out bitter *invectives*, and unjuſt *aſperſions*, in his *Majeſties name* as *Declarations* and *meſſages* from him, onely to *perplex the Parliament* with tedious *expenſe* of their *precious time* to anſwer them, and thereby alſo by *falſe colours* and *gloſſes* to make the people *diſaffect the Parliament*, yea (and if poſſibly) to ſtir them up to *deſtroy* it (and *all Parliaments* for ever) and with it, *themſelves*, their *wives* and *children*. Fourthly and laſtly, to draw the *Members of both Houſes* away from their *dutie* and *attendance* on them, and to go down to *York*, thereby to make the *Parliament*, as it were, *bleed to death*, and *moulder* to *nothing*, and thus to blemiſh the actions of *Both Houſes of Parliament*, as done by a *few* and *inconſiderable number*, and rather a *partie* than a *Parliament*, and perhaps to ſet-up an *Anti-parliament* at *York*. A deſperate and moſt dangerous practiſe, utterly to ruinate all. But *all in vain*, I truſt in the Lord, as *hitherto*, we have *happily* ſeen, in all their *deſignes*, for ever bleſſed be the Lord our God for it.

A clear deſcription of the ayms of the malignant partie.

1. Mr *Denzell Holles*, in his moſt excellent Speech to the Lords. June 15. 1642.

2.

3.

4.

But, *on the other ſide*, we may moſt apparently *perceive*, and clearly *behold* by all thoſe fore-mentioned particulars on the *Parliaments* part, the moſt admirable and even *onely-heaven-inſpired wiſdom*, *moderation*, *prudence*, *pietie*, *patience* and *indefatigable vigilancie* of our ever to be honoured, and everlaſting renowned *Peers* and *Commons in Parliament*, moſt *humbly* demeaning themſelves alwayes toward his Majeſtie, moſt *wiſely* and *courageouſly* againſt the *malignant partie*, moſt *religiouſly* and *faithfully* to *Church* and *State* in generall, and moſt *graciouſly*, *tenderly* and *affectionately*, as ſo many *fathers* of their *Countrey*

The loyall & laudable ayms and ends of the Parliament in all the forecited particulars.

to all ſingular *petitions* and *petitioners* deſiring their aid and aſſiſtance, in a *fair* and *fitting way* for the good of *Church* and *State*; which was moſt undeniably evident by the moſt ſweet *reciprocall reſultance* and *concurrent confluence* of *hearts* and *affections* of all in *City* and *Countrey*, over all the whole *three Kingdoms* of *England*, *Scotland*, and *Ireland*, that had any ſpark or glimpſe of *true grace*, yea of but meer *common-grace* and *goodneſſe*, to the infinite *praiſe* and *glorie* of the Lord our God, be it ſpoken, and to the *unexpreſſible joy* of our *ſouls*, even of the *ſouls* of all thoſe that cordially *love* and *deſire* to *live* to *ſee* the glorious and moſt happie *eſpouſals* and *never-again-to be-ſequeſtred-union* and *marriage* twixt *Peace* and *Truth*, the grand and gracious deſire of that good King *Hezekiah*, the *main*, if not *onely ayme* and *end* of this prudent *Parliament*; and which *ought to be* alſo of *every true godly Chriſtian* with them.

An irrefragable teſtimonie of the Parliaments integrity.

A moſt bleſſed marriage twixt Peace & Truth.

2 Kin. 20 19.

Now, therefore, friendly Reader, I ſay all thoſe *fore-mentioned particulars* conglomerated into *one bodie* of ſerious *animadverſion*, thoſe *clouds of witneſſes* atteſting this truth, ſay, was not thy *wonder-working God*, the Lord *Jehovah* moſt admirably, moſt gloriouſly, even far beyond all *humane apprehenſion* or *expreſſion*, ſeen in the *Mount of mercies* for *Englands* mightie *Deliverance*? Tell me, good Reader, ſpeak thy conſcience freely, hath not *England* found, yea hath not this bleſſed *Parliament* found our God raiſing up *one Eliſha* or *other* to reveal, and *timely* to diſcover all the *wicked plots* and *deviſes* of the *malignant partie*, (even *now* and of *late*, and indeed *all-along*) againſt the happie *hope-breathing condition* of our greatly envied *Church* and *State*? So that we may ſay of *England*, (*now adayes*, eſpecially within this *yeer* and *a half*) as *Balaam*, once, ſaid of the children of *Iſrael*. *Surely, there is no enchantment againſt Jacob, neither is there any divination againſt Iſrael: for, according to this time, it ſhall be ſaid of Jacob and of Iſrael, What hath God wrought?* So, certainly, we have all ſeen it, and the *very adverſe* and *malignant partie* muſt needs confeſſe it. Surely, there is no *enchantment* againſt *England* and *Scotland*, nor is there any *divination* of the wicked that can proſper againſt the *Houſes of Parliament*. for, according to *theſe times* of our *wonderfull deliverances*, It ſhall be ſaid to ſucceeding *poſteritie* of *England* and of *Scotland*; O what hath our moſt gracious God freely wrought for us? Nay, let me ſpeak in particular to thoſe of the *malignant faction*, or let me rather

God in the Mount.

2 King. 6. 11, 12.

Num. 23. 23.

No enchantment againſt England; no divination againſt the Parliament.

rather *ſing* it out with moſt *emphaticall joy*, as *Moſes* did in his ſweet *ſong* of Gods *high praiſes*, and let them denie it if they can. *Their Rock is not as our Rock, even they our enemies themſelves being judges.* For, had their *rock*, or rather *Egyptian-reed* been able to have *over-powred* our *celeſtiall-Rock*, we had (undoubtedly) long ere this, been made moſt *wofull ſpectacles*, to them and theirs, of *ineffable ruine* and *implacable wrath*; whereas we are, now, moſt *hopefully happie ſpectators* of their moſt *black ſhame, ſorrow* and precipitating *confuſion*. *Even ſo, Amen, Lord Jeſus haſten it for thine elects ſake.*

Deut. 32.31.

We have a Rock to reſt on, our adverſaries have but an Egyptian Reed to relie on.

Now then theſe things being thus, how can we but with holy *David*, break out into over-flowing *cordiall-gratitude*, and ſay with his *heart* and *tongue*. *What ſhall we render to the Lord for all his bleſſed benefits toward us? We will take the cup of ſalvation and call on the Name of the Lord. We will pay our vows (of univerſall true obedience) unto the Lord, in the preſence of all the people.* Yea, I ſay, how can we forbear to *break-forth* into pious King *Davids* excitation and ſtimulation of our *hearts* to infinitely obliged *thankfulneſſe*, but with ſincere *rouzed-up ſouls* to ſing. *Bleſſe the Lord, O my ſoul, and all that is within me bleſſe his holy Name. Bleſſe the Lord, O my ſoul, and forget not all (or any of) his precious benefits. Who hath forgiven all thine iniquities, and healed all thy great and grievous diſeaſes: Who hath redeemed thy life from deſtruction, and hath crowned thee with loving kindneſſe and tender mercies.*

Pſal. 103. 1, 2, 3, 4.

In ſumme, therefore, to *wind-up all* briefly, let me beſeech thee, good Chriſtian Reader, to make this *four-fold* holy *uſe* and *obſervation* of *all* theſe *premiſes*, theſe remarkable and unparalleld *parliamentarie-mercies* to *England*, to unworthie, *ſinfull England*. Firſt, to *admire* and *adore* the infinite and free *mercie* of our good God, who hath done all theſe *great things* for thee, even for his own Name ſake, becauſe this ſo glorious a *wonder-working* attribute of *free-grace* and *mercie* pleaſeth him *beſt of all*. *Know O England, that it was not for thine own ſake, that God hath done all theſe things for thee, but for his holy Names ſake, which (alas) thou hadſt moſt extremly profaned. But thy God was willing to ſanctifie his own great Name, which thou, I ſay, hadſt profaned, and becauſe he would make the wicked and ungodly among thee to know that God is the Lord, and that he will be ſanctified in you, before*

The ſumme of all.

A fourfold Vſe or Obſervation.

1.

Obſervation. To admire & adore Gods free grace and mercie.

Ezek. 36.22, 23.

Isa. 26. 11, 12. *fore their eyes, and that they may see that the Lords hand is lifted up against them though they will not see, yet they shall see and be ashamed of their envie at Gods people, when the fire of Gods wrath devoures his enemies, and when they shall perceive that the Lord onely hath ordained peace for his people, and hath wrought al his works in us and for us.* Let us not therfore (my dear Christian *English* brethren and friends) *so much look* on our *sins* as to *dead* our *hearts*, or to *damp* our *faith*, by saying one to another; O, but our sins are greater than *other Nations*, and therefore, surely, the Lord will not (*yet*) save and deliver us, till we are *fitted* for *mercie*. Alas, alas, if God should not be mercifull to us till we are *fit* for mercie, certainly, he must *never* be *mercifull* to us. But, here we see, and *Moses* confirms it farther to us, that (*oftentimes*) God shews not *mercie* to a people because they are *greater* in *number*, or *better* in *condition*, or *fitter* for his mercie than *another people*, but because the Lord *freely loved us* above or before *all others* our *neighbour Nations* round about us, and that he might keep his *word* and *promise* made of *old*, to *save* his *people* when they called on him in the *day* of their *trouble*, that so they might *glorifie him*. And most undoubtedly for *this very end* the Lord hath poured on his people of *England* (within these two or three yeers) an extraordinarie *spirit* of *grace* and *prayer* or *supplication*, in these dayes of their *distresse* and great *calamitie*; yea and notably manifested by *all* these *fore-mentioned returns* of *prayer*, even far *beyond* their *hopes* and *desires*, that he is a God *hearing prayers*, and so hath *encouraged* his *people* (notwithstanding their *sins*) to come unto him, and hath *clearly* let them see that tis *not in vain* to *call* on our God, and to *wait* till he have mercie. Hence, therefore, I say, let us learn to *admire* and *adore* the bounteous and *open-hand* and *enlarged bowels* of *love* and *compassion* of our good God and *indulgent Father*, who hath done all these *so great* and *so good things* for us, even of his own *meer mercie* and *free favour*, and because *mercie* pleaseth him. Since, then, it is most true and *unquestionable*, that God hath not *so dealt* with *every Nation*, nay I may justly say, not with *any Nation*, as he hath with *us* of *England*: O let us all seriously endeavour to *out-strip* every Nation round about us in *Thankfulnesse* and *Obedience*, which is the second *Observation* I desire to make of these remarkable *parliamentarie mercies* to us. *Thankfulnes*, I say, first

How to look on our sins.

Mark this wel. Deut. 7, 6, 7, 8.

Psal. 50, 15.

Gods way of saving a people by free mercy.

Psal. 147. 20.

2. *Observation.*

Thankfulnesse and obedience.

firſt to our good and gracious God, who hath been the onely *author* and *fountain* of all theſe *full* and *fairly over-flowing* mercies to us. Who hath thus *bleſſed* where the enemie hath *curſed*. Who hath, thus, made the *plots* and *deviſes* of our *adverſaries*, the *main means* of their own *ſhame* and *ſmart*, of their own certain *ruin* and *deſtruction*. Yea who hath thus *firmly* and *faithfully* performed all his *good Word* and *will* unto us *hitherto*, and therefore with holy *David* to cry out and ſay, *Not unto us, Lord, not unto us, but unto thy Name give all the glory, for thy mercie and for thy truths ſake*. Yea to raiſe and *rouze-up* our ſouls to the *higheſt pegs* and *pitch* of holy *extaſies* of praiſe and thankſgiving to our God, and to break-out as the ſame holy *David* did. *My heart is fixed, O God, my heart is fixed, I will ſing and give praiſe, even with my glorie. Awake pſalterie and harp (yea, awake ſoul and heart) I my ſelf will awake right early, yea and right earneſtly. I will praiſe thee, O Lord, among the people, and I will ſing praiſes unto thee among the Nations. For, thy mercies are great above the heavens, and thy glorie above all the earth. Set up thy ſelf (therefore) O our God, more and more, above the heavens, and thy glory above all the earth.* And let not this our *thankfulneſſe* be meerly a work of *lip-labour*; but let it alſo (yea eſpecially) produce an *effectuall work* of *life-labour*; of true *obedience*, which, indeed, is better than *ſacrifice*. *Obedience*, I ſay, to *all* Gods commandments, *univerſall-ſubmiſſion* to the *whole* will of God. Which is mainly ſeen in *breaking-off* from our *ſins* (thoſe great *blocks*) that ſtand in the *way*, and hinder Gods good things from us; accurſed *ſin*, I ſay, which *locks up* all the gates of Gods *goodneſſe* and *ſweetneſſe* from us) by true and *cordiall repentance*, by hating and forſaking our *cloſeſt* and *ſtylieſt* inſinuating *darling ſins* our *boſome-Dalilahs*, which is the *onely-golden-key* to open the *doores*, to lift-up the *flood-gates* of all Gods rich *treaſury* of grace and *over-flowing favours* and mercies to us.

I. To God.

Pſal. 115:1.

Pſal. 108. 1, 2, 3, 4, 5.

Thankfulneſſe muſt produce univerſall obedience.

True repentance is the golden-key to open the doors of Gods treaſurie.

But, here, I may demand (and not impertinently I hope) May we not alſo *give thanks* and due *commendations* to our noble and renowned *Worthies* in *Parliament*, who have ſo cheerfully and ſo indefatigably ſpent *themſelves* and their *precious time* for us and the Kingdoms good?

Objection.

Yes undoubtedly, and that *moſt duely*; but in the *firſt* and *moſt*, and *beſt* place, to the *Lord* our *God*, who is the *author* and *fountain*

Anſwer.

tain of all our mercies, and unto them in the *next place*, as the *channels* or *conduit-pipes* by and through whom God is pleased to convey *these comforts* to us. And, as a grave, godly and learned *Divine* of our *Citie* fitly observed; It is not onely *decent* and *comely* to give them *thanks*, even as we would, if a *Lord* or great *friend* should send us some extraordinarie *gift* by his *servant*; we would first give *condign thanks* to the *Lord* or *friend* that sends it, and also gratifie the *servant* or *messenger* by whom twas sent, with some reall expression both of our *high esteem* of the *donor*, and also of our gratefull hearts to the *messenger* for his pains in bringing it to us: So, without all question it is not *onely decent* (as I said before) but *due* and *equall* that we should (at least) return most *heartie thanks* to these honourable and happie *Messengers* of our great Lord and gracious God, who hath, *by them*, conferred upon us *such* and *so many* indelible *monuments* of *mercies* and admirable *Deliverances*; especially when we consider, I say, with what *invincible patience* and *pains*, what admired *wisdom* and *untyred sweetnesse* of *spirit*, both *Lords* and *Commons*, have for *us* and our *good* neglected their own *lives* and *livelyhood*, their own private and personall *affairs* and just *delights*, (otherwise) befitting such *persons* and *personages* even beyond the slender and lanck *expression* of my poore *pen*, yea of the most eminent *parallel* of any *by-past times*. And therefore worthie, yea most worthie that we should *praise* and *prize* them, and *pray* for them too, that our God would *repay* into the *bosomes* of them and their *posterity* all the *sweetnesse* of their *love* and *loyaltie* to *God* their *King* and *Countrey*, which we all have *found* and *felt* to our unspeakable *joy* and *comfort*.

2. To our renowned Parliament-Worthies. Mr *Calamie* in his Fast Sermon, *p.* 13. A suitable simile.

Why we ought to be most obligedly thankfull to this blessed Parliament.

Which being *so*, as most certain *so* it is. Ah foule *shame* for *such* as most injuriously endeavour to *traduce* and *blemish* (as much as in their *foule mouthes* and *false hearts* is) the most honourable *name* and unspotted *reputation* of *so* renowned prudent *Peers* and pious *Patriots*, whose *equals* (for pietie, prudence, patience and indefatigable pains for Church and State) this *Kingdom* and *Nation*, never, since it had a *being* beheld. Yet *some*, I say, have not *blushed* nor been *asham'd* to manifest such *foule effects* of *black* and *ignominious ingratitude* (and therein most palpable *impietie*) as cannot chuse but be most exceeding *irksome* and *odious* both to *God* and *man*. *Some*, saying they see *little* or

The Parliaments most just Panegyrick, or due praise.

Envie and ingratitude against this present Parliaments proceedings.

nothing

nothing done (as yet) *others* convinc'd in their *consciences* of *what* is already done, yet extremly *extenuate* and *under-value* the same, saying, what have they done in *so long time*, what is *yet* reformed by them that was amisse *before*? Nay are not *things* (say *some* spurious *imps of Envie*) worse than they were before (for *so* they count the *works* of *reformation* already wrought, and farther *endeavours* of *pure ordinances* in Religion, *right rules* of *justice* which indeed is the *main thing* that vexeth them, and which, they *extremly fear* lest it *cut them short* of the former *libertie* of their base *lusts*) This, I say, and much more dares *black-mouth'd malignitie* belch out against *these* our *never-sufficiently* to be *praised* and *prized Heroes*, notwithstanding all those most *admirable* and *amiable white-clouds* of *witnesses* of their mightie and blessed *pains* and *pietie*, as have been by me abundantly made known in all those *fore-mentioned parliamentarie-mercies*, wherein, as, I have *fully* and *fairly* (I think) told my Readers what they *have done*: So, I could yet farther tell them *what more* they *would have done*, had not the most notorious *envie* and *malice* of impious and irreligious *opposers* the *malignant Elymasses* of our times, and *enemies* of all righteousnesse and true goodnesse mightily *molested* and perniciously *opposed* their pious *purposes* and religious *resolutions* therein. As namely, a *full removeall* of the *inordinate power*, *vexation* and *usurpation* of *Bishops*, the *reformation* of the *pride* and *idlenesse* of many others of the *Clergie*, the *easing* of the peoples *consciences* from *unnecessarie ceremonies* in Gods worship, the *censuring* and *removing* of unworthie and unprofitable *Ministers*, and contrariwise, the *maintaining* and *setting-up* of *godly* and *diligent Preachers* through the whole Kingdom; together with *many other things* of *great importance* for the singular good of the *Kingdom*, which long have been in *proposition* and *agitation* in *Parliament* (which the Reader may see most particularly set forth by our * *Parliamentarie-Worthies* themselves) but, which have been extremly and necessitously *retarded* and *hindred* by *plots* and *projects* of the *malignant partie*; but, which God (I trust) will in *his own* good time *ripen* and *bring to maturity* of a *through reformation*, to the *praise* of his *grace* and *wonder-working glorie*.

The third serious *consideration* and *observation* of all these *rich* and *rare Parliamentarie-mercies*, incomparable *mercies* and gracious *deliverances* of our *land* and *Nation*, so deeply designed

P

The true cause of Parliaments calumniations and slanders.

Act. 13.10.

What the Parliament intends yet farther to do.

* The first and famous Remonstrance of the State of the Kingdom; set forth, Decemb. 15. 1641.

3. *Observation*

To make us more faithfull and lesse fearfull.

to *destruction*, but so admirably pluckt (as a *brand*) out of the *fire* of *confusion*, should, most justly, make us *more faithfull* and *lesse fearfull*. The Prophet *David* made it a *ground* of *comfort* and *encouragement* to him, to consider *what God had done for his Church and children in former times*. *We have heard* (saies he) *with our eares, O God, and our fathers have told us what works thou didst in their dayes, and in the times of old*. But what a *ground* of *comfort* and *heart-stablishing encouragement* may it be to us, who have not onely *heard* our fathers *tell us* of Gods former *wonders*, but have *visibly seen* with our *own eyes*, and found by *our own* present *experience, how our God hath with his mightie hand and stretched-out arm supplanted our enemies, and blessedly begun to plant us*. *How the Lords right hand and mightie arm, and the light of his countenance* (*because he had a favour to us*) *hath put us into much present possession of our hearts desires, and graciously commanded great deliverances for us*. It was also (and that most justly) a *strong strengthening supportation* to *loyall-hearted* and *royally-affectionated* King *David*, to assure himself of an undoubted *conquest* over that seeming unconquerable uncircumcised *Philistine*, great *Goliah*, namely, the sweet *heart-fortifying experience* he had had of Gods *assisting power* and *preservation* against the *paw* of the *Lion*, and the *paw* of the *Bear*. And shall not these our *so many* and *so marvellous* great *deliverances* and *so sweetly* and *so freshly-tasting-mercies* cause us to be confident, that our God will deliver us also from the great *Goliah-like* and *Philistine* fears of future most *dangerous designes* by our most private and pernicious plotting *enemies*? O foule *shame* if they should not! Certainly (Christian Reader) *experimentall faith* must needs be an *unmoveable*, an *impregnable rock*, not to be *dasht* out of *countenance*, or *driven* from its *so fast hold* by *base* and *slavish fears*, but to be the more setled and confirmed in faith. O (saies *courragious* and *noble Nehemiah*) shall *such a man* as I am flie for *fear* of any *enemies*? So may I say *to thee* (good Reader) and to all my Christian *brethren* of *England*, shall men of *so many mercies, so many rare pledges* of farther purposed *deliverances*, all readie put into our hands, *faint* and be *afraid*? Shall we *damp* and *dead* our *hearts* with base servile *fear*, and slavish *doubts* of *infidelity*, and, thereby, extremly *discountenance* our glorious *cause*, and mightily *encourage* our insulting *enemies*, who would gladly *triumph* in our *pusillanimous terrours* and *effeminate faintings*? Our God forbid. Let us call to remembrance, and lay it *sadly* and *seriously to our hearts* (for tis a most certain and undeniable truth)

King *Davids* encouragement.

Psal. 44. 1.

Ver. 2, 3, 4.

Davids experimental faith.

1 Sam. 17. 37.

Nehem. 6. 11.

Sweet encouragements to relie on God.

that *nothing* did ſo *cut ſhort* the children of *Iſrael* from entring into *Canaan*, fruitfull *Canaan*, the *deſire* of their *ſouls* (becauſe the promiſed *land* of *peace* and *plentie*) as *godleſſe infidelity* ſtill *queſtioning* and as it were *catechiſing* Gods *power* and *faithfulnes*. O, ſo, let us take great heed that *infidelitie* and *falſe-fears cut us not ſhort* of our *hopes* of a pure *reformation* (the *deſire* of our *ſouls*) and of a *perfect deliverance* from *enſuing dangers*, the promiſed *heart-chearing happineſſe* of *us* and our *poſterity*. But here I deſire I may not be miſtaken; I have not *ſo* preſt *this dutie* of faithfull *repoſe* in God, out of former happie *experiments* as to caſt any of Gods children into a *lethargi* of ſupine *ſecuritie*, or improvident *careleſneſſe*. No, God forbid this alſo. For, I *hereby* forbid not all *fear*, but do deſire we may *ſtill* and *ever* retain that *godly fear* which may graciouſly keep our hearts in ſuch an humble *poſture* and *diſpoſition* as may preſerve us from *carnall ſecuritie*, as may make us *fear the Lord*, tremble at his *judgements*, and *not dare* to *ſin* againſt him; fear *thus* (ſtill) on Gods name, and ſpare not, for, doubtleſſe, *bleſſed* is the *man* that (*thus*) fears *alwayes*. But, I, hereby, deſire onely to *beat down* and *keep-under* that *ſlaviſh fear* and *cowardly fainting* of *ſpirit*, which I obſerve to be too frequent in Gods *deareſt children*, to the *diſhonour* of our gracious and bountifull God, and the wonderfull *weakning* and *wounding* of *ſo glorious a cauſe* as we are intereſſed in, (and bleſſed be our God that ever we had a part in it) eſpecially having *God* on *our ſide*, and his *ſure Word* of *promiſe* to ſupport us to *back* and *bear us up* in our *ſtricteſt ſtraits*. Wherefore, my Brethren, let us *ſeriouſly* and *ſincerely* often *check* and *controul* ſuch *unſound* and *unwarrantable fears*, with that fair and *favourable reproof* from the Lord himſelf of *ſuch* falſe and faithleſſe *fears* in his children, *Hearken unto me, ye that know righteouſneſſe, the people in whoſe heart is my Law. Fear ye not the reproaches of men, neither be ye afraid of their revilings. For, the moth ſhall eat them up like a garment, and the worm ſhall eat them like wooll; but my righteouſneſſe ſhall be for ever, and my ſalvation from generation to generation.* And that eſpecially in the 12 and 13 verſes of the ſame chapter. *I, even I am he that comforteth you. Who art thou that thou ſhouldſt be afraid of a man that ſhall die, and of the ſon of man which ſhall be made as graſſe; and forgetteſt the Lord thy maker, that hath ſtretched forth the heavens, and laid the foundation of the earth? and haſt feared continually every day, becauſe of the furie of the oppreſſour, as if he were readie to deſtroy, and where is the furie of the*

Infidelitie a moſt dangerous means to deprive us of our happie hopes.

Advise not to be ſecure or careleſſe alſo.

What fear is requiſite in times of danger.

A great failing in Gods people.

Iſa. 51.7.

A precious preſervative againſt falſe fears in Gods children.

oppressour? Certainly, good Reader, here's a most *exact description* of the *condition* of *very many* of Gods children, even *at this very day*; O what fear of the *force* or *fraud* is there of *men*, yea of *wicked men*, who shall undoubtedly *perish* together with their most *desperate designes* and *profoundest policie?* What startling is there at a *base* weak *project* of theirs, though our *eyes* have seen them *vanish* like a *vapour* and come to *nought?* What *frights* and *fears* are in the *hearts* of Gods people, even *every day* (as the Lord saies) because of their seeming *furie*, but certain *frenzie* and *madnesse*; which yet, our God hath *crusht* and *confounded* in its highest *ruff* and deepest danger-threatning *bluster*. For *shame*, therefore, for *shame*, let us labour against such *groundlesse*, such *causelesse fears*, and put on *godly resolution* and *invincible courage*, since the Lord is our God, and *is good*, and *does good*, and who hath done *all this* great *good* for us; Which brings us to my *fourth* and *last Observation* on these *fore-mentioned paternal mercies*, namely, That *the Lord onely* is our *salvation*, and hath *engaged himself* and his own great *Name* to deliver us, by his faithfull *word* and *promise*, and that therefore we should patiently, wisely, and zealously *depend* on him for *deliverance*. Since, I say, the *Lord onely* is our *strength*, and not the failing *arm* of *flesh* which we know is an *accursed prop*, and will deceive like the broken *reeds* of *Egypt*; let us therefore often remember that of good King *Jehosaphat*, which indeed, I desire may be a *constant* and *cordiall memento* to us all to *stablish* and *strengthen* our *hearts* piously and patiently to *wait* on the Lord, namely, *Hear me* (saies that *good King*) *O Judah, and ye inhabitants of Jerusalem, beleeve the Lord your God, so shall ye be established, beleeve his Prophets* (*and promises*) *so shall ye prosper*. Even so I say to thee, O *England*, and ye noble and renowned inhabitants of *London*, famous over the *whole Christian world* for the *glory* of God among you, beleeve the *many* and most *sweet* and *precious promises* which God in Christ hath made unto you, so shall ye certainly *prevail* and *prosper*; lay hold on the *promises*, yea, *rest* and *roul* your selves, and even *live* upon the *promises*, so shall it undoubtedly *go well* with thee. Now, we have a *sure word of promise*, that *Babylon* shall fall, yea saies the Lord, by the Prophet (in respect of the *certainty* of it) *Babylon is fallen, is fallen*, (with an *ingemination*, which implies, matter of moment) *and all the graven images of her gods, the Lord hath broken to the ground*. Yea saies the Prophet *Jeremie*, *Babylon is suddenly*

4. *Observation.* God onely is our salvation, therefore to wait on him for deliverance Psal. 3.8. Isa. 36.6.

2 Chron. 22. 20.

Isa. 21.9.

Jer. 51.8.

deeply fallen and destroyed. Now then, I say, good Reader, having such a *sure word of promise* (even from the *fountain* of *Truth*, yea *Truth it self*) let us with Christian courage, by *faith* lay fast hold on it and infallibly beleeve it, for *Truth* hath spoken it; and certainly *heaven* and *earth* shall sooner *perish* than *one jot* or *tittle* of his *precious word* and *promise* shall not be *performed*. Hast thou, I say, (as a reverend and learned *Divine*, once sweetly delivered) a *sure word of promise*, abide close by it, for, certainly, whatsoever the *work of Gods providence* may be (which ofttimes, I confesse, seems, even *point-blank* to *crosse* and *contradict* our *hopes*, mainly for *triall* of our *faith* and *patience*) yet, *stick-fast* to the *word of promise*, *rest* and *relye* on it, *wait* with the *patience of the Saints* for the *performing* of it: For, as the Lord said to the *Prophet, Write the vision, and make it plain upon tables that he may run that readeth it. For, the vision is yet for an appointed time, but at the end it shall speak and not lie, though it tarrie, wait for it, because it will surely come, and it will not tarry.* See here, good Reader, what *sound* and *solid grounds* of *Christian courage, comfort* and *confidence* is here? Who then would be afraid? Who would not *strongly* and *immovably relie* on the Lord his *so mightie*, so *sure foundation*? See, I say, what an abundant *Cornucopia* of sweet *refection* is here for the most *drooping heart* that may be, who then would *Tantalize* in the midst of *such* & so *fair heart-upholding store*? Alas, alas, good Reader, if, under such *props* and *supportations* our *hearts* should *flag*, and *faint*, and *sink*, by *fear* and *infidelity* (which indeed is the *bitter root* of *slavish fear*) might not the Lord too justly upbraid us, as, *once*, he did the murmuring children of *Israel*, the sinfull and rebellious *Israelites*? *Since the Lord onely is our fast and firmly-rooted Rock, and his works are perfect, and all his wayes judgement, a God of truth, and without iniquitie, most just and right. If we thus corrupt our selves (with sinfull infidelity) our spot is not then the spot of his children, but we being thus a perverse and crooked generation, may not the Lord, then, I say, most justly upbraid us*, and say, *Do ye thus requite the Lord, O foolish people and unwise? Is not God your Father that hath bought you and established you? O remember the dayes of old (of thy old slaverie and bondage of Romish-Egypt, the black and palpable fogs of Popish idolatrie and superstition) consider the yeers of many past generations, ask your fathers and they can shew you, your elders and they can tell you.* And certainly, as good *Ezra* said in such a like case: If after these great *mercies* and *deliverances* which God

Mr *Carall* Pastour of Lincolnes-Inne.

Haba. 2, 2, 3.

Infidelitie is the root of slavish fear.

Deut. 32. 4, 5, 6

hath *wrought for us*, and wherwith he hath so graciously *crowned us*, we should yet again *break our covenant* with God, we should *violate* his righteous *commandments*, turn his so *sweet* and *precious grace* into *wantonnesse*, and make this his *patience* and *goodnesse* to us a *ground* of our *licentiousnesse*, and loose living, would not the Lord (and that most justly) be *angrie* with us, untill he had *utterly consumed* us? Yes certainly he would. For, though tis most true that the Lord hath *proclaimed* himself to the *whole world*, and all *generations* have found him to be, *The Lord, the Lord, mercifull and gracious, long-suffering, and abundant in goodnesse and truth, keeping mercie for thousands, forgiving iniquitie, transgression and sin: yet it is as true, that he will by no means clear the guiltie, but will visit the iniquitie of fathers upon the children, and upon the childrens children unto the third and fourth generation.* Wherefore, I say, let our *onely fear* be to *offend* this God, as *loving* and *obedient children*; to *disobey* so *loving*, so *gracious* and *indulgent* a *Father* of *mercies*, and God of *so many comforts* and *consolations*; yea to *provoke* so *patient* a God, so *loath* to *strike* when *stirred*, yea *constrained* thereunto by our *unsufferable sins*, so *ready* to *help* and *heal* what *sin* hath wounded. Let us, then, be seriously advised, since such *free favour* is shown unto us, *to behold the majestie of the Lord, and to learn righteousnesse, and not to do unjustly in the land of uprightnesse*; lest whiles we will not learn *righteousnesse* by the *historical miseries* of *others* (I mean *Germanie* and *Ireland*) God make *us* a *historie* of *woe* and *wretchednesse* to *others* round about us. Yea, I say, let us contrariwise be *constrained* cordially to *love* such a God of *love* who so *delights* to *load us* with his *love* in such *unparralleld* & *unpattern'd* measure as *never* any Nation could produce *the like presidents*. But let this our love be *free* and *filiall*, not *mercenarie*, and so (as reverend Mr *Calamie* before mentioned in his said *Fast-Sermon*) *meretricious love*, onely, or else *mainly* for love of *reward* or *fear* of *punishment*, but let it be *pure* and *sincere*, and out of an *honest heart* and *good conscience*, as unto the Lord, the *onely searcher* of the *heart* and *reins*, and who is onely pleased with *sinceritie* and *integrity* of *heart*, *truth* in the *inner-parts*. And, now, to *wind-up all* and to *conclude*, let *holy love*, I say, and *perfect obedience* be the *precious retribution* of all these *rare* and *singular mercies* of our bountifull God unto us; unto us, I say, a Nation *so ill-deserving* such an *ocean* of *overflowing favours*, a Nation so *well-deserving* an *unpattern'd deluge* of

Ezra 9. 13, 14.

Exod. 34. 5, 6, 7

Isa. 26. 10.

Mr *Calamie* in his Sermon on the Fast.

of *direſt deſtruction*, a Nation *ſo freely*, ſo *extraordinarily* beloved, a Nation *ſo meretoriouſly* deſerving to be *extremly hated*; a Nation, I ſay, ſo *fill'd* and *fraught* and *beautifide* with *bleſſings*, and yet a Nation and people *ſo defiled* and *ſtained* with *ſins* and *tranſgreſſions* of *deepeſt dies*. In *ſad* and moſt *ſerious conſideration* whereof, I deſire that what that good Prophet *Samuel* preſt on the people of *Iſrael* might take deep *impreſſion* on mine own and all my *conſcionable* and *Chriſtian Readers* hearts, *Though* (*O England*) *thou be a ſinfull Nation, yet fear not, turn not aſide from following the Lord, but ſerve him* (*now*) *with all your heart. And turn not aſide* (with *diſloyall apoſtacie* to baſe and bloodie and blaſphemous *Rome*, or any of her *Romiſh innovations* and *Nation-confounding* high *provocations*) *for then ſhould ye go after vain things which cannot profit or deliver you in the day of your diſtreſſe, for they are vain. But cleave and adhere faſt to the Lord* (*and to his pure and holy worſhip*) *for the Lord will not forſake his people, for his own great Names ſake, becauſe it hath pleaſed the Lord to make us his people above all Nations round about. And as for me* your poore and unworthie brother (that I may uſe the ſaid holy Prophets own words) *God forbid, that I ſhould ſin againſt the Lord, in ceaſing to pray continually for my land and nation. But I deſire* (by this Prophets bleſſed direction) *to admoniſh and ſhew you the good and right way*, to conſerve and increaſe all *theſe many* and moſt *rich mercies* and *deliverances* to you and your *ſpringing poſterity*. *Onely fear the Lord, and ſerve him in truth, with all your heart; for, conſider how great things he hath done for you.* And now for a *full* and *finall cloſe* and *concluſion* of all, give me leave (good Reader) to uſe my moſt dear and even bleſſed *Saviours* holy and wholeſome *exhortation* to that *diſpoſſeſſed man* in the Goſpel, on whom he had wrought that great miracle. *Go home to thy friends* (*ſaith our Saviour*) *and tell them how great things the Lord hath done for thee, and hath had compaſſion on thee.* So, I to *my ſelf* and *all* my godly *Readers*, Let us *go home* to our *own hearts*, to our *own houſes*, yea and to *Gods houſe* too, and tell *our own ſouls*, our *wives*, *children* and *friends*, yea and teach our *children* to tell their *poſterity* after us, *how great* and *how good things* the Lord our God hath done for us, for *England*, *Scotland* and *Ireland*, three *moſt ſinfull Nations*; and how he hath had *compaſſion* on us, *meerly* for his own *free mercies ſake*, and becauſe *mercie* beſt pleaſed him. And, *then*, and *therewithall*, let us *again* and *again* ruminate and recogitate, yea

2 Sam. 12, 20, 21, 22, 23, 24.

O England take heed of Romiſh idolatrie and ſuperſtitious innovations.

Mark 5. 19.

Go tell what great things God hath done for thee.

yea *practise* and *perform* that *pregnant precept* of our great Lord and Master Christ Jesus to that *poore* and *infirm man*, who had for many yeers together been a poore *lame creeple* (just our case in the spirituall sense) and whom our Saviour had *wonderfully cured*. *Behold thou art made whole, sin no more* (*saies our Saviour*) *lest a worse thing come unto thee*: So let us *all* say to our own *souls* in *particular*, and to our *land* and *Nation* in *generall*, behold we are all (hitherto) strangely *saved* and *delivered* out of the hands of our *malicious* and *malignant enemies*; O let us take heed and labour (by the help of Gods *Spirit*) that we *sin no more* (especially that *realm ruinating sin* of *back-sliding* to *Romish idolatrie* and *Popish superstition*) lest a worse thing come unto us. For, certainly, as a *wise husband* will discreetly bear with *many failings*, yea and *main faults* and *infirmities* too in his *wife* whom he *loves*; but if she *once* defile his *marriage-bed* by *adulterie*, O he can by *no means* endure that *indignity* and *disgrace*: So undoubtedly it is with the Lord our God, who hath *married his Church* and *children* to himself, who will (as we all have *deep & daily experience*, and as was most remarkably evident in King *David*) bear with *many grosse* and *foul faults*, and *failings* in them, but if *once* they defile his *marriage-bed* (as I may so call it) *violate* their *faith* (not that I think or beleeve *'tis* * *possible* for his truly *elected-ones* and *effectually-called-ones* to fall away *totally* or *finally* from *true faith*, or *soul-saving grace*) and *pure profession* of *religion*, by committing *idolatrie* (*spirituall adulterie*) and foolish and faithlesse *superstition*, he will by *no means* put-up or endure this *heinous*, yea this *hideous* and most *hatefull sin*, this infallibly *punishment-provoking sin*, especially, I say, if it be *stubbornly* and *stiffely* persisted in, but (as was notably manifested in King *Salomon*) will undoubtedly be avenged on us for this *insufferable disloyaltie*, and the *fire* of his *conjugall jealousie* will most infallibly break-out upon us to our *utter destruction* without *remedie*. From which so high and dangerous an *indignitie* to our good God, the Lord for Christs sake; by the *irresistible power* of his *good Spirit*, preserve and uphold *England*, *Scotland* and *Ireland*; and *all* that have by Gods *gracious power* and *good providence*, shaken-off and broken in pieces that *heavy*, yea that *hellish yoke* of *Romes Anti-Christian tyrannie*. Amen and Amen.

All glorie be to God alone.

FINIS.

Joh. 5. 14. Sinne no more, lest a worse thing come unto thee.

The sin of Romish idolatrie a most dangerous sin. A stinite.

* Luk. 22. 32.

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